CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

VOL. XXVIII. NO. 39.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, SEPTEMBER 29, 1849. WHOLE NO 1468.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY BY
DAVID REED,
AT NO. 22 SCHOOL STREET,
(*Near Washington Street.*)
NATHANIEL S. FOLSOM, EDITOR.

☞ All communications, as well as letters of business, should be addressed TO THE PUBLISHER.

TERMS.—THREE DOLLARS, payable in six months or TWO DOLLARS AND FIFTY CENTS, if paid in advance

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

LETTERS FROM REV. T. CLAPP. — NO. VI.

NEW ORLEANS, Sept. 3d, 1849.

REV. N. S. FOLSOM,

Dear Sir,—It is recorded in Scripture that God once spoke to Abraham the following words:—'In thee and thy seed, all the nations and kindreds and families of the earth be blessed." Paul assures us, in the fourth chapter of Romans and the third chapter of Galatians, that the blessings vouchsafed to the venerable patriarch in this ancient promise, include all the innumerable benefits which Jesus will bestow upon mankind either in time, or in eternity.

Now some of these benefits are of such a nature, that their acquisition and enjoyment depend in a material degree on human agency, or the free will of man. What are called faith, repentance, holiness, &c., are attainments with respect to which we are voluntarily active, and that are to be sought and established by our own energy and perseverance in conjunction with the aids of the Divine Spirit. It is by the right use of the powers, which their own wills can control, that men are converted, transformed and saved in the present life. Virtue is obtained by the same voluntary efforts only, which are essential to the accumulation of property, or a knowledge of the arts and sciences.

But there is another class of blessings emanating from the Son of God, the bestowment of which is entirely irrespective of moral character. Of this fact many christians appear to be quite unconscious. Next to the perfections of God, the sublimest truth of the christian revelation is the doctrine that in a future state, all of the polluted, miserable and dying race of Adam, will, through Christ, become invested with an immaculate, glorious, indissoluble and immortal nature like that of angels. It seems to me, that on this topic the language of the New Testament writers is perfectly definite and unambiguous. "As in Adam all die, even so, in Christ shall all be made alive." To be in Christ, is to be holy. A distinguished Unitarian writer says—"The language in this passage is so clear and full, that the generality of christians have supposed that he is here speaking of the resurrection of the virtuous only. But this is not the fact. He evidently speaks of the restoration of the whole human race. All who die by Adam shall be raised by Christ;—otherwise the apostle's assertion would be untrue. The case *then* would have been this, as in Christ *shall* a select number, a small proportion, be made alive. But this is not the apostle's doctrine. His expressions are equally universal in each clause. ALL die in Adam. The same ALL, without any exception, without any restriction, shall by Chist be restored to an immortal life—to holiness and happiness everlasting".—"As many as have borne the image of the earthly, shall also bear the image of the heavenly".—"Death, hades, sin, hell, the grave, shall be swallowed up in victory." What enemies will remain after this triumph of Divine love! "Jesus must reign till all his enemies are subjected to him."—This must mean a voluntary subjection; for it is added immediately, that the Son himself shall be *subject* unto God that *God may be All in All*. "The whole *human race shall be delivered* from the bondage of corruption into the glorious *liberty of the children of God*." "There shall be a resurrection of the dead both of the *just and unjust*." "In that resurrection they can die no more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

In Romans 5: 19, we read, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Dr. Macknight says, "For as *the many*, in the first part of the verse, does not mean some of mankind only, but all mankind, from first to last, who without exception, are *constituted sinners*; so, *the many* in the latter part of the verse, who are said to be constituted righteous through the obedience of Christ, must mean *all mankind*, from the beginning to the end of the world, *without exception*." Authorities might be multiplied to an indefinite extent. No art of interpretation can so explain the passages above-mentioned as to limit the blessings of the resurrection to a part only of mankind.

I have said, that no kind or amount of *well-doing* on earth can save one from the power of the grave—from annihilation or endless death. The most sainted member of the human family is just as unable to raise himself from the dead, as he is to create a world or roll the planets around the sun. For the enjoyment of a future immortal life he is as entirely dependent on the grace of God through Christ, as the veriest wretch cut off in "the blossom of his sin and sent to his account with all his imperfections on his head." Let it not be forgotten, that endless life beyond the grave, is invariably represented by the apostles as an absolute gift—a mere gratuity, which no one of the human race has the slightest claim to on the score of merit, moral worth or equity.

It is a fact, I believe, that all clergymen of every denomination admit, that the wicked without exception, will be endued, in the future world, with an undecaying or immortal nature. The wicked man can never die. Now, I think it easy to demonstrate that no human being can live forever without becoming wise, virtuous, and happy. His mind after death, freed from the clogs, hindrances and imperfections of a mortal nature, will never more be impeded in its flights by physical pain, debility, fatigue, slumber or inertness. This progression will be uninterrupted. To this law every thinking being is of necessity subjected. In that coming world, then, all the intellectual faculties of the sinner must, by constant exercise, be gradually matured and ripened. His perceptions grow more clear and intuitive; his range of thought vaster. Every acquisition made will qualify him for other greater acquisitions, and thus he will ascend from height to height, from glory to glory, without ever reaching the limit of intellectual attainments; for God has fixed none. Now, can a soul go on forever in the advancement of truth and knowledge without becoming pure in heart, without clearly perceiving and cordially embracing the loveliness of virtue—the glory of moral refinement. Whoever, then, believes in the immortality of sinners, must, I think, in order to be consistent, also believe in their final restoration to holiness and happiness.

How ineffably sublime is the doctrine of the resurrection, as laid down by the apostles! The events and ordinances, the trials, fates and allotments of this transitory and mysterious existence: the death struggle, the coffin, the gloom and desolation of the tomb are but the high road along which the millions of our race are traveling to the land of unfading brightness, bloom, beauty and bestitude. Yes, if the gospel be true, the grave is the vestibule, the ante-chamber to a "house not made with hands, eternal in the heavens"; and the last groans of our sin-worn and guilt-hardened nature are but preludes to ecstacies unalloyed and unending in those regions of peace "where the wicked cease from troubling and the weary are at rest." The most rapturous flights of angelic eloquence could not express in corresponding terms, a theme so divine, exalted and magnificent.

"Come, then, expressive silence, muse its praise."

Most sincerely and affectionately,
Yours &c.,
T. CLAPP.

GREAT SACRIFICE FOR GREATER BLESSINGS.

Christianity is a religion of sacrifice, though its demands are very unlike those of false religions. No fruitless sufferings, no cruel tortures does it require. Under the old dispensation, when the state of society was comparatively rude, and every successful appeal had to be made to the senses, offerings were indeed made to God of the beasts of the field and the fruits of the earth. Now no sacrifice is required but a pure and contrite heart—a life harmonizing with truth and justice—a spirit yearning for the freedom and blessedness of heaven. The horrid rites of Paganism are entirely foreign from what God asks and sactions. The gospel pleads with no mother to throw her offspring into the Ganges, with no widow to cast herself upon the pyre, with no devotee to be crushed beneath the ponderous car of Juggernaut. These are sacrifices, but they are barbarous and unmeaning. They differ widely from the self-denial that Jesus required as a test of discipleship, which consisted only in taking his name and bearing his cross. Supreme devotion to God—supreme care of the immortal spirit that dwells in these tenements of clay, is all that Christianity demands. The sacrifice comes of the conflict of the world, of sense, of passion, of temptation in its myriad forms, with the pursuit of spiritual good. Such a sacrifice is reasonable, and may be made glorious. Those who endure it calmly, and tranquilly, from day to day and from year to year, will come off more than conquerors.

Every example of moral worth and Christian devotion that has ever been set before the world illustrates the truth that the precious pearl of goodness has been bought with a price, and often at so dear a cost that only a scattered few out of the great mass have fulfilled the conditions of purchase. The biography of the great and good is for the most part a record of the trials, toils, and heroic sacrifices of those who have lived with an eye single to the glory of God, and for the universal prosperity of man. Those who have striven tho hardest to enlighten the ignorance or reform the viciousness of the world—who have earned a glorious reputation by their devotion to human interests, have obtained honor through suffering. There have been seasons in which their strength would have failed them, had it not been for their trust in God, and confident reliance upon his promises. The world's benefactor bore the shame and persecution of a wicked people. His chosen followers, in obedience to his command, gave up everything for his sake. And all the true and faithful, from the days of Christ down to the present time, have sometimes shared an unpleasant fate. Their attatchment to what was beautiful, and lovely, and of good report, their consecration to what ever work pleased God and helped his children, has led them through many a rough passage in life. In obtaining the pearl of great price, the inestimable treasure of a moral and christian character, they have been obliged to make a surrender of those things, which, for the multitude, are invested with the greatest charm. Thus has it been with all those philanthropists, whose love of Education, Freedom, and Morality, and heartfelt sympathy for the degraded and oppressed of their race, has led them far in the path of self-denial, and induced them to make an offering of *themselves* upon the altar of human good.

Even in Science and Literature the same principle holds good. Every discovery has been the reward of sacrifice. Those whose pains have finally been rewarded have made a task of revealing new things; and while others have indulged in sluggish rest, they have been hard at work in making known what can only be learned by weary and patient study. All the refinement of literature—all that is valuable in the productions of ages, has been purchased at no trifling cost. Everything that ministers to a cultivated mind, as well as a sanctified heart, by an unalterable law of our being, must be bought with a price. "Go and sell all that you have, part with all things meaner and lower," are the commands one must obey in order that infinite riches may fall to his lot. Man must be trained to sacrifice before he is admitted to true honor and glory. He must *surrender* all before he can *possess* all. Blessings do not come to him in answer to his bare command, but in return for industry.

The idea of *sacrifice* is too much excluded from the popular view of Christianity. Obscure notions are entertained of the price that must be paid for religion. The trials of virtue are kept out of sight—the hindrances in the way of heavenward progress are either not well known or faithfully represented. The impression is too common that the cross of Christ has at length become so light a burden as to afford but little inconvenience to those who bear it. Nothing is offered but ease and delight to those who will become followers of the Savior. And the great majority of Christians so conform their lives to the taste and maxims of the world, that it really is no special denial of self for them to maintain their stand. But with a stricter interpretation of the commands of religion—with a heartier devotion to the work imposed upon mankind in the Gospel, the idea that all connected with Christian discipleship is ease and pleasantness, will be found utterly inconsistent. A religion without sacrifice, now as formerly, is of questionable merit. There must be some self-surrender, some victorious strife, or there can be no evidence that one places his supreme good in Christianity. The world has not become so thoroughly converted to God that it throws no obstructions in the way of holy living. Many of its interests, pleasures, pursuits, must be given up, before devotion to religion can become complete. Besides—if outward circumstances had so changed since the apostolic times, that a true faith could be cherished or a holy life lived without opposition, there are the same inward foes to fight there have ever been, the same strife to be maintained with appetite and lust.

It were easy to mention some of the peculiar sacrifices which we are called to make, in order that the blessings of Christianity may be rightfully claimed,—though the all-important matter is to create a general disposition and readiness to make those exchanges which are required by the Scriptures for the gain of the soul.

The pride and fashion of this world—the extravagant display of what is outward and transient, must not be allowed to come in conflict with man's religious progress. That taste which prompts one to delight in vain show and useless parade,—to shine in splendors that belong not to a cultivated mind and heart, is at variance with the unostentatious religion of Christ. The Master himself, were he to move again in human society, would encourage a simplicity of manners and living, that would stand in open contrast with present fashionable usages. He would make it appear as he did of old, how infinitely better it is to grow earnest in the pursuit of those virtues that are the wealth and blessing of a world, than to bury the soul in the mire of worldly ambition—by a mind more under the control of fashion and conventionalism than of the vital truths of Christianity. The sacrifice that will render Christians more lowly—that will bring them down from their high seats of pride and vanity, and cause them to walk before God and their brethren in all humbleness of spirit, is an imperative demand of true religion that should be faithfully enforced in these days. It is purely a spiritual service to which mankind are summoned by a voice from heaven, and whatever helps to make them grow in love with appearances of needless extravagance, is a clog that will hinder their advancement towards perfection.

The business man to gain a religious character, or to retain this inestimable possession, must make daily sacrifices. Rare chances to get gain by fraud—to barter away integrity for gold, may be offered him. But, however much he may be tempted to seize hold of these—to make a sudden fortune by over-reaching a brother in trade, he must resolutely refrain from dishonesty, or lose the prize of goodness. He must voluntarily give up the use of those means of amassing wealth which his own heart condemns. He must cling to truth and honor, when an occasional fraud would swell his worldly possessions more than a whole life of industry. He must say to the tempter,—"*Get thee behind me.*" when by following his suggestions, the way would be clear to wealth and station. Such denials will secure unspeakable gain. They will achieve the triumphs of virtue, and make sure an incorruptible treasure.

In a word, there is no individual, or class, whose situation and inclinations do not render it necessary that they should obtain religion by some sacrifice. Whoso would secure the pearl of great price, must sell all that he has, and buy it. No other conditions are made known.

J. J. P.

NORTHUMBERLAND, PENNSYLVANIA.

[The following letter, placed in our hands some months since, was mislaid, but its spirit and information are such that a publication, even though late, cannot be unseasonable.]

My Dear Sir:—The prospect of Unitarianism in this part is not very flattering. We have had many and still have many difficulties to overcome before we can make much progress here. The ground is all pre-occupied, and we have great prejudices to overcome. Still I do not despair. I have much to encourage me, more than I expected; for I knew that I was coming to a hard place. My society, you are aware, is one of the oldest in the United States, founded by Dr. Priestley. Many of the prejudices which are attached to his peculiar views still exist and operate against us. It is to the advantage of the opposing sects to keep them alive, and they do it faithfully. Since Dr. Priestley's time they have had different preachers; Rev. James Kay was the principal one. He preached here more than twenty years. He had large congregations during the first part of his ministry, and also found many who wished to hear him in the country around. He had several places, I am told, where he collected large audiences. In each of those places a society of liberal Christians might have been formed if we had had ministers to spare. But during the latter part of Mr. Kay's ministry he was obliged to abandon these outposts on account of increasing debility and age, and for some years before his death he was able to preach but very irregularly to his own congregation. The consequence is that these country places are now occupied by other sects, who will prevent as far as they are able the spread of liberal Christianity.

The Society at N——— has also been reduced by deaths and other losses which are a natural consequence of irregular preaching. For some months before his death he preached very seldom; and since that time until I came, (nearly a year,) they had no preaching at all. Those who still remain connected with the society were too settled in their views to change them under the most adverse influences. The society is small, but they are among the most influential persons in the place. They seem to be very willing to do what they can to support preaching. I am encouraged by the interest they take, and hope that I may do something for our cause here; but the place is not large nor enterprising, and there is not material at present to build up a large society. We must therefore be content to see small progress for the present.

Some of your tracts or books would be useful in this region. There are "Christian" societies in the vicinity, who cannot easily obtain books and tracts, and would receive a gift of that kind very gratefully.

There are some young men among us who would like to go to Meadville if they had the means. If the money could be raised I think that I could send two, next year. They are worthy young men, and I think would be great helps to the gospel in the West. Our societies must give to liberal Christians, and not to the illiberal, if they wish to have their cause prosper.

Yours truly,

REV. MR. ROGERS, OF LEOMINSTER.

We have had in our columns some discussion as to the orthodoxy or heterdoxy of this clergyman and of others connected with him. The following has been communicated by a friend, which may have some interest independently of any that may have been connected with the discussion alluded to.

Extract from the Review of the Church of the Precinct of Salem and Beverly, under the date of July 22nd. 1757. Rev. John Chipman being the Pastor, "Letters signed by Olivir Carter &c., in the name of about eighteen or nineteen brethren of the Church of Christ in Leominster, aggrieved at the conduct of the Pastor of said Church, the Rev. Mr. Jon Rogers, complaining that he had denied the doctrine of original sin, and rendered himself suspected of unsoundness, even in some of the fundamental doctrines of Christianity, more particularly of the Deity of the Lord Jesus Christ, and earnestly requesting the help of the Church by their Pastors and delegates of fifteen other Churches and give them their advice and direction, under their present circumstances. Deacon Joshua Dodge and Joseph Creesy were chosen delegates to go with the Pastor."

FATHER MATHEW TO MAYOR BIGELOW.

TO HIS HONOR THE MAYOR BOSTON:

My Dear Sir,—On the eve of my departure from Boston, permit me return to its intelligent and philanthropic citizens, through you, their respected chief magate, my heartfelt and grateful acknowledgments, as well for their public recognition of my humble services in the cause of Moral Reform, as the many acts of courtesy, and delicate attentions which I have experienced at their hand

My visit to your city afforded me the opportunity of fulfilling a fond and fondly cherished wish, that of personally thanking the benevolent citizens of Boston their generous bounty to my afflicted fellow-countrymen. In the distribution of that charity to a suffering people, I have acted as almoner, and never have I discharged that duty without offering a fervent prayer to "the Father of every good and perfect gift," that I build pour his choicest blessing on a people so Christian sympathy, profuse and general unsolicited, will never be obliterated from "Irish heart." I deeply regret, the temporary absence of my esteemed friend Captaines, whose zealous, kind hearted, and indefatigable exertions on that occasion, were beyond praise; while I rejoice to learn that everal, his unexampled bravery has, by a providential agency, rescued many from the horrors of watery grave, and secured for him, as the reward of suffering humanity," a chaplet enduring and noble than ever graced a con's brow.

Since my arrival in this country, I have had many opportunities of observing the influence of those important agencies the enlightened civilization of the present day employs to mitigate or remove "the ills to which flesh is heir." In the management of your public institutions, conducted in the spirit of pure and comprehensive benevolence you have reduced the science of philanthropy to a system, and blend in harmonious combination the loftiest principles of Christian virtue with the everyday duties of active labour, our admirable provision for the health and comfort of the citizens—your superior sanitary arrangements—the abundant supply of water, conveyed regardless of expense many miles, by that magnificent aqueduct itself a monument of native skill and genius, the advantage of healthful recreation and invigorating exercise afforded by your "Common," the extent and picturesque beauty of its sloping walks, its cool recesses, its grove, and splendid "jet d'eau," you justly proud—all command my most unqualified admiration.

Among the public institutions which I have visited, and for a portion of which I am indebted to the Alderman Grant, was "the Massachusetts for the Blind," where a system of education adopted, the results of which would most incredible. I gazed with admiration astonishment: at sightless, though intelligent beings there assembled to meet me, and I forget the thrilling emotions experienced in that brief interview, as a subsequent visit to the Experimental Idiotic Children. The Hospitable Establishments on Deer Island, the character of Boston; and attention shown by my friends, and the other officers of that institution to the poor suffering emigrant, warmest commendation. The efficient management pervades all of the House of Correction, and Prison, at South Boston.

It would extend beyond its proper limits were I to make to the order, neatness, and regularity of this noble institution, the Massachusetts, in which I was particularly struck attention paid to its unfortunate inmates. The Eye Hospital, also, if time permitted, merits from me particular encomiastic observations. In all instances, I must congratulate the City Authorities, on their selection of officers of superior intelligence and high moral worth. I must not here omit doing an act of justice to the "Sisters of Charity," or Angels of Mercy, as they may be more justly called, by whose presence and labors your city is blessed, who, fearless of the dungeon's gloom, or breath of pestilence, fly to pillow the drooping head of disease, and bid the pale, expiring sinner hope. I have inspected the portion of their Institution allotted to female orphans, and have been forcibly struck with the neatness and comfort of their domestic arrangements. I thank God for having raised up for those helpless children "nursing mothers," who so well supply the loss of their parents, carrying them tenderly, as "lambs in their bosoms," and for having enabled those devoted ladies, unsustained by any endowment, but that of casual benevolence, to feed and clothe those poor and friendless children "who were ready to perish." Such disinterested goodness is its own recompense, and I fervently pray that the Almighty Parent, with whose gracious purposes they so faithfully co-operate, will confer on them a reward far beyond all human approbation.

When I think, dear sir, of the historic associations connected with your city, justly termed the Cradle of American Independence, and the nurse and handmaid of art, science and commerce—when I look over the catalogue of bright and illustrious names which it has added to American Literature, and which have earned for it a classic, as well as a historic celebrity—when I think of my privilege, in becoming personally acquainted with men, whom to know is to esteem and honor—when I recollect that my mission in your city was, by special invitation, opened in that hall, sacred to freedom and independence, and that in the prosecution of my arduous labors I have met the generous sympathy and cordial co-operation of men of all sects and of all parties, it is, I assure you, honored sir, with feelings of no ordinary regret, that I bid adieu to the citizens of Boston, whose extreme kindness, courtesy and attention, I will ever gratefully remember.

To you, dear sir, I need not express my high sense of personal obligation. Believe me, your many acts of urbanity, kindness, and splendid hospitality, are sincerely appreciated by,

With profound respect,
Your grateful and devoted friend,
THEOBALD MATHEW.

Boston, 7th September, 1849.

SPEECH OF VICTOR HUGO AT THE PEACE CONGRESS IN PARIS.

"Gentlemen,—Many of you have come from the most distant points of the globe, your hearts full of holy and religious feelings. You count in your ranks men of letters, philosophers, ministers of the Christian religion, writers of eminence, and public men justly popular for their talents. You, gentlemen, have wished to adopt Paris as the centre of this meeting, whose sympathies, full of gravity and conviction, do not merely apply to one nation, but to the whole world. You come to add another principle of a still superior—of a more august—kind to those that now direct statesmen, rulers, and legislators. You turn over, as it were, the last page of the Gospel—that page which imposes peace on the children of the same God; and in this capital, which has you are about to proclaim the fraternity of men. Welcome, then, to us! Gentlemen, this religious idea, universal peace, all nations bound together in a common bond, the Gospel for their supreme law, mediation substituted for war—this religious idea, I ask you is it practicable? Can it be realized? Many practical men, many public men grown old in the management of affairs, answer in the negative. But I answer with you, and I answer without hesitation, Yes, ('bravo, bravo,') and I shall shortly prove it to you. I go still further. I do not merely say it is capable of being put into practice, but I add that it is inevitable, and its execution is only a question of time, and may be hastened or retarded. The law which rules the world cannot be different from the law of God. But the divine law is not one of war—it is peace—(applause). Men have commenced in conflict, as the creation did in Chaos—(bravo!) Whence do they proceed? From wars—that is evident. But whither do they go? To peace—that is equally evident. When you enunciate those sublime truths, it is quite simple that your assertion should be met by a negative; it is easy to understand that faith is encountered by incredulity; it is evident that in this period of trouble and of dissension the idea of universal peace must surprise and shock, almost like something impossible, and only ideal; it is quite clear that all will talk of Utopias; but for me, who am but an obscure labourer in this great work of the 19th century, I accept this resistance without being astonished or dismayed. Is it possible that you can turn aside your head and shut your eyes, as if in bewilderment, when in the midst of the darkness which as yet envelopes you—(bravo!)—you suddenly open the door that lets in the light of the future? Gentlemen, if four centuries ago, at the period when war was made by one district against the other, between cities, and between provinces—if, I say, some one had dared to predict to Lorraine, to Picardy, to Normandy, to Brittany, to Auvergne, to Provence, to Dauphiny, to Burgundy. A day shall come when you will no longer make wars—a day shall come when you no longer arm men one against the other—a day shall come when it will no longer be said that the Normans are attacking the Picardians, or that the people of Lorraine are repulsing the Burgundians; you will still have many disputes to settle, interests to contend for, difficulties to resolve; but do you know whom you will select instead of armed men, instead of cavalry and infantry, of cannon, of falconets, lances, pikes, swords? You will select, instead of all this destructive array, a small box of wood, which you will term a ballot-box, and from which shall issue—what? An assembly—an assembly in which you shall all live—an assembly which shall be, as it were, the soul of all—a supreme and popular council, which shall decide, judge, resolve everything—which shall make the sword fall from every hand, and excite the love of justice in every heart—which shall say to each, 'Here terminates your right, there commences your duty. Lay down your arms—(great applause.)—and in that day you will all have one common thought, common interests, a common destiny; you will embrace each other, and recognise each other as children of the same blood, and of the same race; that day you shall no longer be hostile tribes, you will be a people; you will no longer be merely Burgundy, Normandy, Brittany, Provence—you will be France—(bravo)—you will no longer make appeals to war—you will do so to civilization—(great applause;)—if, at the period I speak of, some one had uttered these words, all men of a serious and positive character, all prudent and cautious men, all the great politicians of the period, would have cried out, 'What a dreamer! what a fantastic dream! How little this pretended prophet is acquainted with the human heart! What ridiculous folly! what absurdity!' Yet, gentlemen, time has gone on and on, and we find that this dream, this folly, this absurdity has been realized—(bravo!) And I insist upon this, that the man who would have dared to utter so sublime a prophecy would have been pronounced a madman for having dared to pry into the designs of the Deity—(bravo!) Well, then, you at this moment say—and I say it with you—we who are assembled here, say to France, to England, to Prussia, to Austria, to Spain, to Italy, to Russia, we say to them, 'A day will come when from your hands also the arms they have grasped shall fall. A day will come when war shall appear as impossible, and will be as impossible, between Paris and London, between St. Petersburg and Berlin, between Vienna and Turin, as it is now between Rouen and Amiens, between Boston and Philadelphia—(applause.) A day will come when you, France—you, Russia—you, Italy—you, England—you, Germany—all of you, nations of the continent, shall, without losing your distinctive qualities and your glorious individuality, be blended into a superior unity, and shall constitute an European fraternity, just as Normandy, Brittany, Burgundy, Lorraine, Alsace, have been blended into France. A day will come when the only battle-field shall be the market open to commerce and the mind opening to new ideas. A day will come when bullets and shells shall be replaced by votes, by the universal suffrage of nations, by the venerable arbitration of a great Sovereign Senate, which shall be to Europe what the Parliament is to England, what the Diet is in Germany, what the Legislative Assembly is to France—(applause.) A day will come when a cannon shall be exhibited in public museums just as an instrument of torture is now—(laughter and applause)—and people shall be astonished how such a thing could have been. A day will come when those two immense groups, the United States of America and the United States of Europe, shall be seen placed in presence of each other, extending the hand of fellowship across the ocean, exchanging their produce, their commerce, their industry, their arts, their genius, clearing the earth, peopling the deserts, meliorating creation under the eyes of the Creator, and uniting, for the good of all, these two irresistible and infinite powers—the fraternity of men and the power of God—(applause.) Nor is it necessary that four hundred years shall pass away for that day to come. We live in a rapid period, in the most impetuous current of events and ideas which has ever borne away humanity; and at the period in which we live a year suffices to do the work of a century.

But, French, English, Germans, Russians, Sclaves, Europeans, Americans, what have we to do in order to hasten that great day? To love each other—(applause) To love each other is, in this immense labour of pacification, the best manner of aiding God. God desires that this sublime object should be accomplished. And to arrive at it you are yourselves witnesses of what the Deity does on all sides. See what discoveries are every day issuing from human genius—discoveries which all tend to the same object—Peace! What immense progress! What simplification! How Nature is allowing herself to be more and more subjugated by man! How she every day becomes still more the handmaid of intellect, and the auxiliary of civilization! How the causes of war vanish with the causes of suffering! How people far separated from each other so lately, now almost touch! How distances become less and less; and this rapid approach, what is it but the commencement of fraternity?—(applause.) Thanks to railroads, Europe will soon be not of more extent than France was in the Middle Ages. Thanks to steam-ships, we traverse the mighty ocean more easily than the Mediterranean was formerly crossed. Before long men shall traverse the earth, as the gods of Homer did the sky, in three paces! But yet a little time, and the electric wire of concord shall encircle the globe and embrace the world—(great applause.)

And here, gentlemen, when I contemplate this march by the finger of God,—when I regard this sublime object, the well-being of mankind—peace,—when I reflect on all that Providence has done in favor of it, and human policy against it, a sad and bitter thought comes to my mind. It results from a comparison of statistical accounts that the nations of Europe expend each year for the maintenance of armies a sum amounting to 2,000 millions of francs, and which, by adding the expense of maintaining establishments of war, amounts to 3,000 millions. Add to this the lost produce of the days of work for more than 2,000,000 of men—men the healthiest, the most vigorous, the youngest, the chosen of our population—a produce which you will not estimate at less than 1,000 millions, and you will be convinced that the standing armies of Europe cost annually more than 4,000 millions. Gentlemen, peace has now lasted thirty-two years, and yet in thirty-two years the enormous sum of 128,000 millions has been expended during that peace on account of war—(applause!)

Suppose that the people of Europe, in place of mistrusting each other, entertaining jealousy of each other, hating each other, had become fast friends—suppose they said that before they were French, or English, or German, they were men, and that if nations form countries, human kind forms a family; and that erroneous sum of $128,000 millions, so madly and so vainly spent in consequence of such mistrust, let it be spent in acts of mutual confidence—these 128,000 millions that have been lavished on hatred, let them be bestowed on love!—let them be given to peace, instead of war—(applause)—give them to labor, to intelligence, to industry, to commerce, to navigation, to agriculture, to science, to art; and then draw your conclusions. If, for the last thirty-two years, this erroneous sum had been expended in this manner, America in the meantime aiding Europe, know you what would have happened? The face of the world would have been changed. Isthmuses would be cut through. Railroads would cover the two continents; the merchant-navy of the globe would have increased a hundred fold. There would be nowhere barren plains, nor moors, nor marshes. Cities would now be found where there are only deserts. Ports would be sunk where there are now only rocks. Asia would be rescued to civilization; Africa would be rescued to man; abundance would gush forth on every side, from every vein of earth at the touch of man, like the living stream from the rock beneath the rod of Moses. Misery would be no longer found; and with misery what do you think would disappear? Revolutions—(great applause). Yes, the face of the world would be changed! In place of mutually destroying each other, men would pacifically extend themselves over the earth. In place of conspiring for revolution, men would combine to establish colonies! In place of introducing barbarism into civilization would replace barbarism—(great applause).

You see, gentlemen, in what a state of blindness war has placed nations and rulers. If the 128,000 millions given for the last thirty-two years by Europe to the war which was not waged had been given to the peace which existed, we positively declare that nothing of what is now passing in Europe would have occurred. The continent, in place of being a battle field, would have become an universal workshop, and in place of this sad and terrible spectacle of Piedmont prostrated, of the Eternal City given up to the miserable oscillations of human policy, of Venice and noble Hungary struggling heroically, France uneasy, poor, and sombre, misery, mourning, civil war, gloom in the future—in place, I say, of so bad a spectacle, we should have before our eyes hope, joy, benevolence, the efforts of all towards the common good, and we should behold the mysterious ray of Universal concord issue forth from civilization—(great applause). And this fact is worthy of meditation—that revolutions have been owing to those very precautions against war. All has been done—all this expenditure has been incurred, against an imaginary danger. Misery, which was the only real danger, has by these very means been augmented. We have been fortifying ourselves against a chimerical peril; our eyes have been turned to all sides except to the one where the black spot was visible. We have been looking out for wars when there were none, and we have not seen the revolutions that were coming on. Yet, gentlemen, let us not despair. Let us on the contrary, hope, more enthusiastically than ever. Let us not allow ourselves to be daunted by momentary commotions—convulsions which peradventure are necessary for so mighty a production. Let us not be unjust to the time in which we live—let us not look upon it otherwise than as it is. It is a prodigious and admirable epoch after all; and the nineteenth century will be, I do not hesitate to say, the greatest in the page of history.

As I stated a few minutes since, all kinds of progress become revealed and manifested almost simultaneously, the one producing the other—the cessation of international animosities, the effacing of frontiers on the map, and of prejudices from the heart—the tendency towards unity, the softening of the manners, the advancement of education, the diminution of penalties, the domination of the most literary languages—all is at work at the same time—political economy, science, industry, philosophy, legislation; and tend to the same object—the creation of happiness and of good-will, that is to say,—and for my own part, it is the object to which I shall always direct myself,—the extinction of misery at home, and the extinction of war abroad—(great applause.) Yes, the period of revolutions is drawing to a close—that of amelioration commences. The education of people is no longer of the violent kind; it is now assuming the peaceful kind. The time has come when Providence is about to substitute for the disorderly action of the agitator the religious and quiet energy of the pacificator. Henceforth the object of all great and true policy shall be this,—to cause all nationalities to be recognized, to restore the historic unity of people, and enlist this unity in the cause of the cultivation of peace—to enlarge the sphere of civilization, to set a good example to people who are still in a state of barbarism—to substitute the system of arbitration for that of battles—and, in a word—and all is comprised in this,—to make justice pronounce the last word that the old world used to pronounce by force. Gentlemen, this is not the first time that mankind are on this providential course. In our ancient Europe, England made the first step, and by her example before us now for ages, she declared to the people, 'You are free!' France took the second step, and announced to the people, 'You are sovereigns!' Let us now make the third step, and all simultaneously, France, England, Germany, Italy, Europe, America—let us proclaim to all nations, 'You are brothers!'"

The honourable speaker resumed his seat amidst the most enthusiastic cheering.

VICTOR HUGO'S FAREWELL SPEECH AT THE PEACE CONGRESS IN PARIS. The Peace Congress at Paris adjourned on the 25th. Victor Hugo, the President, delivered a farewell address, before quitting the chair, which was received with tremendous acclamations. It happened to be the anniversary of the massacre of St. Bartholomew, of which the eloquent chairman was reminded only a short time before he spoke, and of which coincidence he availed himself in a masterly manner. A correspondent of the Times, speaking of the incident, says:—

"He reminded his auditory that in the same city where streams of blood once flowed, and the tocsin of destruction was heard from the tower still standing near them, and where unheard of atrocities were committed in the name of religion, men were assembled on a mission of peace, members of various creeds. The Catholic and the Protestant, the Quaker and the Presbyterian, grasped each others hands in brotherly love, and the ministers of different forms of Christian worship led the way in that holy work. I never saw enthusiasm excited to such a pitch as at that moment. The acclamations died away only to be renewed again and again, and at length the Americans and English stood up and gave seven rounds of hurrahs."

The congress were so much impressed with the eloquence and earnestness of their President that they resolved to give him a testimonial of their satisfaction. It was proposed by the American and German delegates that a medal should be struck in honor of him, but the English having suggested that something should be presented more in harmony with his poetical talent, it was decided that the testimonial should be a *silver oak crown*. Among the speakers on the preceding day was a colored man named Brown, who described himself as an escaped slave from the United States, in which he commanded general applause. [Advertiser.

DENOMINATIONAL EDUCATION.

This forms the subject of the 1st article in the Southern Presbyterian Review, in which the writer, Rev. Robert J Breckenridge, of Kentucky, takes very decided ground in opposition to the plan of *parochial* schools recently started in the Presbyterian Church, and in the preceding No. of this same Review earnestly advocated by Rev. Dr. Smyth of Charleston, S. C.—Says Dr. B. (and we commend his remarks to the reverend gentlemen who are in opposition to the Mass. Board of Education.)

"Education is an affair purely civil, purely temporal. It cannot be shown," he adds, "that the processes of acquiring the art of reading and writing, have anything more to do with the spiritual operations of our being, than the process of acquiring any other arts; for these are merely arts—arts by means of one of which, when acquired, we may ourselves proceed indefinitely in the acquisition of knowledge, and by means of the other of which we may act indefinitely in communicating knowledge. Nor can it be shown that the processes by which any one part of knowledge, not purely moral is acquired, is any more religious, or has any more relation to religion than any other part of knowledge, so that every means by which any mortal acquires any knowledge, is as much liable as the District school to be engulphed by the church; as indeed all have been in past ages. Nor can it be shown that a company of boys at school, is more liable to spiritual injury, than a company of boys at a tannery or a carpenter's shop; not that unsanctified study, as they express it, more demands upon principle, the supervision of the church, than unsanctified play or unsanctified work. Nor can it be shown that all the learning under heaven, or any part of it, *except only* that obtained by sitting down at the feet of the Saviour of sinners, has the least direct religious tendency whatever, or any power to make us in God's sight, any better or any worse; the very highest attainments have nothing more to do with our spiritual condition than the very lowest.—Not only can *none* of these things be shown, but the very *opposite* of every one of them, can be plainly established."

"*The Family—the State, the Church*, can do and must do all that is proper to be done, by any force or combination of forces, in this life, superior to the force of individual man, these being the only combinations of the force of individuals, recognized by God in this world—the only aggregate process he has ordained—and those so ordained as to exhaust completely the susceptibilities and powers of man, when united with his fellows, and to comprehend absolutely, all his duties and obligations that are not purely individual."

It is a favorite consideration among the advocates of *denominational*, sectarian education, that it will secure a Christian education. But Dr. B. asks in point.

"Has the church—has any part of the church

perfectly secured the object aimed at, by the most complete control of Schools and Colleges? Of what advantage to religion has been the control of the Papal, or any other corrupt sect in past ages? or rather what a blessing if no such control had existed? What has been the influence of the peculiar relations of the English Universities, to the church of England, upon the spirituality and orthodoxy of that church? Even in Scotland, of what avail has it been that Schoolmasters were obliged to be members of that church—where heretics and formalists ruled for generations the church itself. In our own country memorable examples are not wanting to prove that we have achieved very little in the way of giving to education a safe moral direction, when we have placed it most completely under Ecclesiastical control.

CHRISTIAN REGISTER

BOSTON, SATURDAY, SEPT., 29, 1848.

VALEDICTORY.

With the present number, the undersigned closes his labors as Editor of the Christian Register; and before it is in the hands of its reader, he will already be in his new field of labor. Commencing the work during the period of an interregnum, with no thought of performing any more than transient service, he was induced to enter into a permanent engagement, which has now continued just two years. His work is before the world, and however much he might desire to have a favorable decision in his behalf, it is in vain for him to expect any other issue for himself, than that which our Savior assured us should be on the basis of the award of the Supreme Arbiter, and is also that which will determine the decisions of men—"By thy words thou shalt be justified, and by thy words thou shalt be condemned." Shrink as we may from this, though conscious of short comings and defects, we know not how to escape from it.

And yet, lest any should judge too rigorously, we feel that it ought to be considered that this is but a section of our life; and indeed, whatever may be the present opinion entertained by any persons of our editorial labors, most propably man's judgment, certainly the divine, will in the end be made up from the whole life.

As to the method in which a paper should be conducted, we have had an ideal, of which, as often as the week has come round, we have fallen short. We have all along felt and said, that one man, even of whatsoever high order, or versatility of talents could not alone conduct a paper such as is now demanded. There are different departments which require a division of labor; and there should be a good number of selected able correspondents. Of such correspondents the Christian Register has hitherto had but few, and the undersigned has had no one to divide with him the labors of the editorial department. With a very few regular and able correspondents, and with some occasional correspondence of eminent interest and value, and with more of a common character, the editor has done what he could. For two years he has not been absent from his post, except by illness, for more than two weeks; and even then both in illness and in journeying, the matter of each weekly issue was prepared by himself. He has made his selections for the outside, has written all that has appeared in the editorial columns, (with the exception only, he believes, of a week or two,) has written the notices of the new publications, except those with some signature attached, has made the short leaded notices on the third page, except generally those having a signature, has compiled the religious and secular intelligence, and read the proofs both of the outside and the inside—and until the last April he did this at the same time with performing the duties of another arduous vocation. Thus much he can say, and would only say, that he has labored hard, and conscientiously in performing his duties—his labors often extending from early dawn, far into the night. As to the character of his work in this or that department of the paper, not he, but his readers must judge. For ourselves, we feel but little disposed to dwell with complacency on the past. "Not counting ourselves to have apprehended" whether the full spirit of the gospel, or the power and success which are attainable in diffusing its truths, is the sincere feeling of our hearts. That we have escaped manifestations of the infirmities we are sure we possess, and of the short comings with which we know we are chargeable before the All-seeing eye, we are not so presumptuous as to expect.

The undersigned now leaves his present duties, for others more congenial, at least, to his tastes, and more in harmony with his early studies and pursuits. To his readers, from some of the most intelligent of whom—men occupying high positions, and women the ornaments of their sex—he has received encouragement and approbation both by letter and from the lips; to his correspondents, especially his regular correspondents, who have enabled him to send forth the Christian Register with less distrust of its merits; to the proprietor, with whom his personal intercourse has been altogether harmonious and fraternal; to those on whom has devolved the manual labor of preparing the weekly form and sending forth the printed sheet—whose patience he has tasked quite as much as they his, but between whom and himself, no harsh or fault-finding words have ever passed; to his contemporaries, especially of other denominations, toward whom, whatever words may have passed between us, we say, as in the sight of God, we cherish no unkind *feelings*, we bid a sincere farewell!

N. S. FOLSOM.

SUBJECTS OF TWENTY-SEVEN SERMONS, PREACHED BY THIRTEEN MINISTERS ON THE SECOND SUNDAY IN MARCH, 1849.

As an association of ministers held in the vicinity of Boston, the members were requested to write down the subjects of their sermons preached on the previous Sunday. The following were presented:

1. A. M. Spiritual indifference. P. M. The Poor.

2. A. M. Dividing of the way. P. M. Self Denial.

3. Earthly recompenses of virtue and vice, righteousness and sin.

4. A. M. Religious expression. P. M. Christian Power.

5. A. M. A Grateful and benignant temper. P. M. A voice behind thee.

6. A. M. Things behind and those before—what forgotten—what sought and anticipated. P. M. Knowledge in part.

7. A. M. Christian training of the young. P. M. Our ignorance of the particulars of a future life.

8. A. M. Need of conversion and not of progress merely, a distinctive doctrine of Christianity. P. M. Christ's method of preaching by general principles to be adopted in our own individual self-discipline.

9. A. M. Baptism. P. M. Scale of values.

10. A. M. High motives and small actions. P. M. Uncertainty of life, and worldly plans and hopes.

11. Appeal of Christ to the individual mind, heart and life. P. M. Bible view of Divine manifestation, Evening service; Jewish priesthood and its relations.

12. A. M. The guidance of the natural affections in the formation of the Christian character. P. M. The necessity of having a right kingly sentiment or ruling passion in the kingdom within—evening service, not offended in Christ.

13. A. M. Life is more than meat. P. M. Almost persuaded to be a Christian.

AMERICAN UNITARIAN ASSOCIATION.—NO 2.

Mr. Editor,—Some dissatisfaction has at times arisen out of the connexion of the office of the Unitarian Association with the supply of pulpits. This was unavoidable, for it is impossible that where several persons are seeking employment on the one hand, and several congregations seeking preachers on the other, and all looking to the same source for the gratification of their wishes, there should not be some disappointment. A few words will be sufficient to show that such disappointment forms no reasonable ground of objection either to the Association or to the conduct of the gentlemen who have charge of the office

The supply of pulpits is not properly a part of the duty of the Secretary, or of any one connected with the business, of the Association. It is not included in any of the purposes for which the Association was formed, and rather hinders than promotes the prosecution of those purposes. It is in its nature often delicate and embarrassing, consumes a good deal of time, and seldom brings much credit or gratitude to those who task their ingenuity to make such arrangements as shall be satisfactory to all parties. For these reasons the Executive Committee endeavored the last year to disconnect this service from the office, leaving ministers and congregations to communicate directly with each other. But, partly from the convenience which must of course result from having a permanent medium of communication between persons not only situated at a distance, but strangers to one another, and partly from long habit, it was found impossible to relieve the office of this somewhat unpleasant duty. Indeed it may seem necessary that some one in or near Boston should consent to act as factor (if I may use a mercantile phrase in this connexion) between the parties who mutually derive accommodations in regard to preaching. Many of your readers will remember the services which were rendered in this way by the late Mr. Higginson, (whom to name is to recall an example of continual and disinterested labor for the benefit of our churches,) and afterwards by the Professors of the Divinity School at Cambridge. The change in the tenure of the ministerial office, which has made the number of vacant pulpits and of unsettled ministers at any and at all times much greater than in former years, and has made Boston rather than Cambridge the place of departure for candidates or occasional preachers, renders it expedient that any such informal agency as that to which I have alluded should be found in this city; and naturally, perhaps, from the connexion of the Unitarian Association with our congregations, it fal le into the office of this Association. But it is altogether an incidental and gratuitous part of the work performed at the office, and it is hardly generous for those who avail themselves of this accommodation, even to the extent of ministers making private exchanges through the Secretary of the Association,—to complain of a want of care or courtesy on his part, when, after doing his best, he fails of effecting such an arrangement as would entirely comport with their wishes. In every such case they complain of a friend, and not of an officer of an incorporated benevolent institution, since it does not properly belong to him as an officer of that institution to make the weekly arrangements for the supply of pulpits.

It is not necessary, therefore, for the sake of the Unitarian Association, to vindicate the gentlemen who have charge of its office from an imputation of negligence, which does not affect their official duties. But with your leave, I would, from the regard due to them, point out the injustice of such an imputation. It is impossible, as I have said, from the nature of the case, that disappointment should not sometimes be felt both by preachers and congregations. Every one of the former has his preferences and his wishes; so has every one of the latter. It is not to be expected that these preferences or wishes will always, or often, coincide. A religious society send to Boston for a minister, and either designate one or more individuals whom they desire to hear, or, more commonly, request that a gentleman of unquestionable talent, good pulpit gifts, exemplary prudence, fervent piety, and every Christian grace, may be sent to them, for their prosperity or harmony depends on their "having the right sort of man." Now it unfortunately happens that in the ministry, as in other professions, persons adorned with all human excellencies are rather the exception than the rule; and what shall be done, if, when the letter arrives, requiring perhaps immediate attention, all the individuals named, or all those who possess the specified qualifications are committed to previous engagements? The only alternative is to leave the people without a preacher, or to send some one of the gentlemen not engaged at the time, who approach most nearly to the standard indicated in the letter of request. Sometimes but little choice may be left, and the society, if they knew to what straits the friend to whom they addressed the request had been put, might be thankful that under such circumstances they enjoye l the privilege of hearing the gospel from any worthy and sincere minister. It is manifestly unreasonable to complain that the most popular or most earnest preachers are not sent everywhere. There must be frequent disappointments in regard to the supply as there is in regard to the settlement of ministers over particular congregations, but the history of many societies will show that one who was at first welcomed but coldly may become an acceptable preacher and cherished pastor.

The same difficulties must occur in attempting to comply with the wishes of candidates or gentlemen desirous of temporary engagements. The places they might prefer may be preoccupied; or preferences which congregations may entertain, whether founded in reason or in caprice, may not correspond with their wishes. It is clear that the person in whose hands shall rest an arrangement between parties so situated will be unable, with not only the best intentions but the greatest prudence and wisdom and kindness, to avoid every occasion of pain or even of offence: but a very little thought and the slightest measure of justice will prevent any permanent feeling of displeasure. If one who thinks that regard has not been paid to his desires or claims, knew the various demands made upon the individual to whom he ascribes a want of proper consideration, he would not be content with withholding the expression of his censure, for he would see that there was no foundation for unkind feeling.

The supposition that societies are improperly influenced by advice given at the office of the Association in respect to preachers is groundless. The Secretary may, from his acquaintance with the character of a congregation and the tastes of particular ministers, deem himself justified at times in giving the council which is often solicited; and in any such case he may err, or may offer a suggestion different from that which would be most agreeable to some one of his friends. To deny him this privilege would be to curtail his privileges as a member of society, who may certainly express his private opinion on a subject on which he feels a deep interest. Usually, however, he has endeavored, I know, by limiting himself to the communication of information respecting the engagements of different gentlemen, to leave the choice of a candidate wholly with the people or their committee. Any attempt at dictation or unworthy management is utterly unknown to him. E. S. G.

THE CHRISTIAN REGISTER: ITS CHARACTER: OPINIONS CONCERNING IT: A SUGGESTION.

The brief announcement in a late number of the Register, reminding its readers that the sheet had now been regularly issued for twenty-eight years, led me into a train of thought, a portion of which, I will endeavor to put into words. I have, in my possession, one single copy of the Register, from one of its earliest volumes. The size of the page is but a little larger than the sheet of letter-paper on which I am now writing There are good words, sound wisdom, and remarks indicating a devout and generous faith, in that little paper, which already has become ancient, as we measure such things in this country. I have read by far the larger number of the successive issues of the Register. Some of them have seemed dull to me, but there has not been one paper which did not contain matter suited to interest and benefit a large part of its readers. It is very easy to describe anything which we think would be perfect in its kind—be it a man or a woman, or a religious newspaper; but to realize our own description or ideal of any thing, is a joy very seldom, if ever, granted to man. We may talk of making a paper lively, interesting, spicy, fresh and vigorous; or of giving it a high devotional tone, of imbuing it with spirituality and zeal; or of using it as an omnipotent agency in the great work of Reform. These specific ends and aims constitute the different ideals of what the paper should be among its readers.

The desire for what is called a lively and spicy paper is one which might be more easily gratified, than any other wish or expectation concerning it could be. But a lively and spicy paper would be sure to be a mischievous paper. An eagerness to publish very fresh news, would lead to the hasty announcement of some matters before they transpired, and a relation of other matters that never would transpire. The aiming after piquancy and detail, would involve the publication of mere gossip, the dealing in personalities, and the utterance of first-thoughts, and the indulgence of a meddlesome spirit. The best news which a religious newspaper can publish is the "Good News" which is contained in the gospel, with an account of its reception and progress from time to time, its agencies and effects, the duties of those who publish it, and of those to whom it is declared. Within the last year or two, there have been established some four or five religious papers which give proof of an earnest and anxious wish to make religion lively in its teachings, and for which some correspondents over this country and in Europe are engaged to furnish the latest religious news. If any one will read these papers, not captiously but candidly, and with the sole purposes of truth and fairness, will ask himself how much do these fresh and lively letters help me, what proportion of their whole influence really advances me in Christian faith and piety, and what proportion of it only serves my curiosity, and quickens a wearied eye or ear,—such a reader will be able to estimate the comparative worth of a lively and spicy paper.

There certainly is, and always has been, much difference of opinion among individuals, as to the intrinsic use and value of the Register, and the amount of its actual service to the cause of religion and the interests of liberal Christianity There are many persons and families in our denomination, who never see the paper, some no doubt, being ignorant of its existence, while others who may have had more or less knowledge of it, may refuse to patronize it because either it is too tame, or too controversial, or not controversial enough, or not sufficiently spiritual in its tone, or too slow to urge with earnestness, the great reforms of the age. Of course, the cost of gratifying either of these unsatisfied classes, would be the disappointment of some who are now satisfied. It is but fair, however, that the different conditions and circumstances of the various readers of the Register, should be taken into view in pronouncing what ought to be its general character. Those of its readers who live in and around Boston, are not to be especially consulted in the making up of the contents of the paper. Such persons are favored by their situation and the influences around them. They are surrounded by Unitarians, by liberal influences, and the proud evidences of practical benevolence which our views foster. They are not over-awed by ignorant or surly bigots, by the little mincing fops and misses who are perpetually simpering about "*The Church*," and "*the Bishop*;" nor are they obliged to defend themselves in controversy without having at their elbows sufficient helps in our multitude of books.

There are many readers of the Register who are scatterred over our country, in places where they stand almost alone, unsupported by sympathy, undefended in their isolated position, obliged continually to hear their views condemned, and without a library at hand from which to obtain answers or arguments. If any class of readers is to be especially favored, it is this. When the mail brings for them their weekly supply of religious instruction of that sort which they may reasonably expect a paper to provide, it should be made welcome to them as an agency of spiritual refreshment, and sympathy, and as a source whence they can constantly obtain more or less of instruction concerning the truths of the gospel, the conflicts and triumphs of pure religion in the world, and the actual condition of things, with the means for improving it. There should be great variety in the paper. It is a very large sheet, and its four sides will contain a whole volume of matter, all of which may manifest one spirit however widely its modes of exhibiting it may range. The children of a family will look for their story. The pupils of a Sunday school will read the addresses, lessons, and accounts of celebrations. Obituaries, when not too frequent, or exaggerated, have their value. But there must be a rich and full supply of solid and instructive matter; of controversy; of Scriptural criticism; of information concerning great religious movements, and of the great moving religious interests of the age.

But one human mind is not enough for such a task as the weekly editing of this paper. The Christian Register is now the only one of our religious journals that is conducted by a single Editor. We think, however, that there are advantages in having but one Editor for the time being, and that all the good which several Editors may accomplish, may be effected by one, if he is regularly, kindly, and earnestly supported by contributors. But it may be said, that such contributors must be paid. Very well; let them be paid. There is money enough to reward all who deserve it by labor. Let there be three or six contributors regularly engaged for the Register, and let it be a matter of conscience with them to furnish every week, pieces which shall be addressed and suited to meet the wants of our various classes of readers. There are several topics, opinions and measures, on which there is a wide diversity of feeling and conviction among us. The Editor must have his own feelings, views and opinions, and all that he writes may fairly present them. The contributors may represent other views and opinions, and when the paper offers itself in such a form to its readers, it will not have the appearance of mere indifference which it sometimes has now, or be open to the charge of inconsistency which is sometimes brought against it, on the ground that writers in it, who are not distinguished sufficiently as contributors, do occasionally controvert each other.

Yet one Editor, and some three or six regular contributors are not all that should be engaged in helping to make this paper what it should be. And here we have a suggestion to make which, we hope, will be at once acted upon, if it be approved. There are among us, several ministers and laymen who love the meetings of our anniversaries, conferences and conventions, because of the opportunities which they afford for the expression the collision, and the comparison of opinions, for frank utterances of conviction and feeling, for asking questions about their own perplexities, and for bringing forward matters which have a peculiar interest to them. Probably only a small portion of such persons are satisfied with the utmost that such occasions allow or realize of this liberty. The time is always short and crowded. Many wish to speak. Many are too modest, but are all the more earnest, and anxious. There are women too, whose feeling and curiosity must be repressed. Now why can there not be a department in the Register for free communications which shall cover this whole range of interesting matters;—in which men and women by letters sent to this office, shall instruct, exhort or censure, or inform us, or ask questions, or unbosom their perplexities, and all this in spaces varying from a line to a column? What say you Mr. Editor? What will your readers at least ten thousand in number do, if liberty is granted you, and an invitation is extended?

Amicus.

THE CHRISTIAN REGISTER—ITS EDITORS.

In a recent number of our paper, (Aug. 25th.) on the 28th anniversary of its establishment, we gave a brief outline of its history. It has been suggested that some facts in regard to its editorial management, especially in its earlier years, were desirable as a matter of record, and would be interesting to many of its present readers.

From the establishment of the Register, in August 1821, till January 1826, it was conducted entirely by the proprietor; no articles but from his pen being inserted during that time, as editorial. He was indebted however, to many friends, both lay and clerical, for valuable contributions, which he will ever remember with gratitude. Among there contributors we may be permitted, without injustice to others, to name as foremost, the late Rev. Dr. Henry Ware, Jr., whose constant and untiring support and kindness inspired the editor with needed courage and confidence, and whose frequent contributions* with those from Channing and Tuckerman, and from other valued friends yet spared to us, did much in obtaining for the paper in its days of infancy, whatever it may then have received of favor from the public.

In January 1826, the proprietor of the Register having taken the publishing agency of the American Unitarian Association, the editorial management of the paper was assumed by gentlemen of the Executive Committee of that Association. Rev. Edmund Q. Sewall, was soon afterwards engaged by them as editor; but on account of impaired health he was obliged, after a few months, to withdraw; and at the close of the year, the editorial management reverted to the proprietor and former editor. In his hands it remained till March 7th., 1829. The limited circulation and resources of the paper had thus far obliged the editor to sustain also its business cares and responsibilities, which necessarily interfered much with his duties as editor.

Under these circumstances, with a hearty interest in the usefulness and success of the paper, several friends of the proprietor generously volunteered their aid in the editorial management. On the 7th of March, four clergymen of this city, Rev. Messrs. Francis Parkman, E. S. Gannett, Sam'l Barrett and George Ripley, and two laymen, Samuel E. Sewall and J. P. Blanchard Esquires, were associated with the proprietor for this purpose.

This arrangement, and these labors, generously and wholly gratuitous, by which a new interest was awakened in the paper, and its value and usefulness greatly enhanced, was continued for more than two years, with a persevering kindness on the part of these gentlemen, never to be forgotten. During the latter portion of this time, J. M. Gannett, Esq., was also associated with the other gentlemen, and took charge of the secular department.

In January 1837, the editorship was undertaken by Rev. George Ripley, and Geo. S. Hillard, Esq. In their charge it remained till April 19th. 1834, from which time till August of that year it was again edited by the proprietor. Since that period it has been edited by the following gentlemen, the term of whose respective labors will appear by examination of the volumes.

Sidney Willard, Esq., Rev. Chandler Robbins, Rev. Rufus A. Johnson, Rev. S. K. Lothrop, Rev. Samuel Barrett, Rev Geo. E Ellis, Rev. Chas. W. Upham, Rev. J. H. Morrson and Rev. N. S. Folsom.

In view of the slow progress of the Register towards the firm and respectable standing it has attained, it is but simple justice to the proprietor to say, that at the time of its commencement, a taste for such reading was very limited, and mostly to be created. And where it did exist, there was still to be infused the courage to avow it. The odium which was attached to its avowed principles, and which is still kept alive with most of the opposing sects, has cut it off from the beginning, from a general circulation.—Being thus confined to a particular class of readers, and through its whole history finding but little denominational zeal in its support, it was to be expected (though but few have understood and fairly considered the fact,) that it must wait long and patiently for the desired results of a wide circulation and influence.

Among the discouragements under which the paper has had to struggle forward, there has been one peculiar to the Unitarian body,—the absence of such uniformity of doctrinal views, and of taste and opinions as to the best character of a religious newspaper, as should secure concentrated effort in giving it character and circulation. Dwell a moment on this thought, if you would give it its just right. Its truth is strikingly illustrated by the fact, that since the establishment of the Christian Register, there have been projected and published for short periods, in various parts of the country thirteen religious newspapers and monthlies; all of which, excepting two, after ineffectual struggles have ceased for want of support. Of these, in their order of publication, the newspapers were—

The Old Hampshire Post, Northampton,—Philanthropist, New Bedford,—Liberal Christian, Brooklyn,—Conn. Christian Monitor, Dover—N. H. Observer, Boston,—Young Christian, Boston,—Christian World, Boston,—Christian Inquirer, N. Y.

The monthlies were,

The Unitarian Advocate, Boston,—The Liberal Preacher, Keene, N. H.—The Unitarian, Cambridge,—The Western Messenger, Louisville Ky.—The Religious Magazine, Boston.

Some of these were established for the purpose of a local influence, and their object was generally to a good extent accomplished, and the way prepared for the more free and general diffusion of liberal opinions. Several of them however were commenced as we think, under a misapprehension of the state of the public mind, and of the public want, as well as of the difficulties and discouragements attending all efforts for the thorough establishment of a liberal religious Journal

These causes of the slow progress of our denominational publications, will continue still, more or less to operate; and together with the extensive and perhaps more discouraging hindrances arising from religious indifference, nourished as this indifference is among the young by the trashy light literature of the day, will prevent for a long period to come, any very rapid growth of our religious periodicals. "Patient and hopeful waiting and laborious working," must be still our motto. In this reliance we respectly solicit of each and all the subscribers of the Register, the favor of a friendly word and effort for extending its circulation and influence.

The Proprietor.

* Among which were "Recollections of Jotham Anderson," afterwards published in a volume, and now constituting a valuable portion of Dr Ware's published works. The curious may be gratified to learn that the entire *autograph* of the "Recollections" is now in existence. Written, as all the numbers were, on paper of uniform size, they were preserved by the editor, as a matter of individual interest—afterwards bound and lettered, and are now held by the author's children as an interesting and precious relic.

CIRCULATION OF CHANNING'S WORKS.

[What is now doing to circulate the Works of Channing? Is the *Society* lately organized doing any thing? We have made extracts in a previous No. of the Register from a paper drawn up by an agent formerly employed in the work, and we present the following from the same source.]

It is a peculiarity of Channing, to *interest* almost all classes of minds. The most refined and educated cannot but be struck and enchained by his lofty thoughts attracted by the pure and lucid style of their expression: whilst such is his simplicity and directness that the humbler and less disciplined can fully understand and feel the force of his reasoning. The most important topics are discussed, but not in the dry formal manner in which such topics are too often exhibited, but with a freshness, and in a spirit so kind and convincing, and yet so *earnest*, that having once began one of the articles it is difficult to leave off until it is finished. A leading merchant at Vermont, who had been accustomed to but little reading, with the exception of the newspapers, told me that having a few months before purchased a set of Channing's Works, he had became so interested that he had spent all his leisure time ever since in reading them. He was very ready to add the Memoir to his set of the Works. At Vermont, where I was during the session of the Legislature, I became acquainted with several of the prominent members and sold to many of them. There was one with whom I had become quite intimate as a fellow-boarder at the same Hotel. I made several ineffectual attempts to get him to buy, and had finally given him up as a hopeless case. One Sunday however he chanced to take up a volume in which he became much interested. In the evening he said to me, I have been reading your books to day;—I have read Dr. Channing on Emancipation, and I believe I *must have* a set of the works after all. At Concord N. H. where I was also during the session of the Legislature, a similar incident occurred. I induced a gentleman who was stopping at another Hotel to come over and *look* at the books. He had seen but little of Channing's writings. He opened one of the volumes indiscriminately and presently became completely absorbed in reading. He remained until the hour for dinner, went home and returned immediately after, and spent the greater part of the afternoon in reading. The result was that he very readily concluded to purchase an entire set, (Works and Memoir) at the time, and said that he should probably want two or three sets more. It so happened that I sold out and left the place before the time specified by him, so that I saw no more of him.

There are no *more effectual missionaries* than books like these. It costs nothing to support them after they are once fairly introduced into a neighborhood or village, and yet they are ever busy, working silently, yet surely, like the true leaven of the Gospel as they are. Nor will it long be the case that they shall labor alone, but a few copies scattered here and there will soon prepare the way for others. I have no doubt that, as a general rule, more could be sold at the *second* time of visiting a place, than at the *first*, provided a sufficient time be suffered to intervene to give them an opportunity to become fully known. Often has it been the case that a single pamphlet has awakened a wider spread interest in the writings of Dr. Channing. And on this account it is well that so many of his writings were first published in the form of tracts. While in Vermont I called upon an intellgent farmer who was well known and respected throughout his vicinity. On showing him the books he seemed much interested and immediately asked me if Dr. Channing's sermon on Spiritual Freedom was to be found in them. He then said that some years ago he chanced to receive, from some quarter, a copy of that sermon, and that he was so deeply interested in it, that after reading it repeatedly himself, he lent it freely to his neighbors, telling them that if they wanted to know what his creed was, *that* was it. He finally lost his copy and had never since been able to procure another. And now the complete Works of that great gifted mind were before him and at a price so low as perfectly to astonish him. He could not bear to let such an opportunity pass by him and yet he had not the spare means to purchase the whole. After much hesitation he finally concluded to try to get one of his neighbors to join him in the purchase, and in this he soon succeeded. Who can estimate the influence of that single copy in a neighborhood in which were evidently many active and enquiring minds.

At the Saratoga Springs I sold a copy to a person from a neighboring town. A few days after he sent for two copies more, for the benefit no doubt of his neighbors to whom he now exhibited his own purchase.

In one of them beautiful country seats along the Hudson, lives a Mr. A. formerly from Providence R. I. He does not consider himself as belonging to any of the various denominations of Christians. But he has a large liberal Christian heart, and makes a noble use of some of the means with which God has favored him. Among other modes of doing good he purchased, 25 sets I think it was—of Channings Works which he sells, lends or gives away as suits the recipients. His only object is to *have them read*. I had the pleasure of supplying him with a copy of the Memoir which he had not yet seen.

Such is the field which is open before us. It seems to me beyond question that a little labor and expense employed in this direction must produce the most gratifying results to all *truly* liberal Christians, who are looking for the onward, triumphant march of truth in the world. But *there must be more action* else these results can be realized only to a very limited extent. From what has already been exhibited, I think it must be seen, that *direct systematic effort* will secure to the Writings of Channing that *widely extended* circulation for which they are so eminently fitted and by which so much may be done towards removing the false doctrines and false *practice* of the Christian community. These books may be advertized and noticed as extensively as you please in the public prints of our Unitarian circle in and about Boston; yet it will be a long while before they [illegible] the broad expanse of our country. But this is not enough. As is well known to many, through the liberality of an individual well known for his activity in every good work, there appeared for many months, in at least one of our papers, an advertisement in which it was offered to furnish every college and religious school in the United States with a set of Channing *free of expense*—it being only necessary that such institutions should make known their wants and send for the books.

I know not with what success this benevolent offer has met in general, but *I do know* that in visiting a college no further off then Bridgewater Vt., I found the principal Library almost wholly unsupplied by the writings of Channing though this offer had then been long before the public. One of the *societies* in the college had recently been presented with a set of the works by an individual of the place, but in the *main library* there was found only the one volume of discourses published many years ago and this, as one of the Professors informed me, was read more then almost any other book in the Library. I left with them a complete set of the Works and Memoir. The fact is that it is not yet known, except within a comparitively narrow circle, that their is such a complete set of the Writings of Channing, much less is it known that they can be had at a price so remarkably low.

H. S.

BRIDGEPORT—POLANEN CHAPEL.

A courageous and noble-hearted woman has erected another Altar of Liberal Christianity in the growing and beautiful town of Bridgeport. On the afternoon of Thursday, October 4th, it is to be dedicated by appropriate services: Rev. F. A. Farley giving the discourse—and several clergymen from Boston and New York, sharing the services with him. In the evening, a religious service is expected, and a large number of ministers it is hoped will be present to lend their sanction to the occasion.

There is a reason why, both here and at Westboro, every one who can, should make it his business to be present. Our few friends have had to toil on, not only without sympathy, but under much derision and misrepresentation. They have been treated, rather as the stealthy perpetrators of some terrible crime, than as sincere if mistaken supporters of spiritual freedom and scriptural investigation. The constancy of this opprobrium has led the faithful band to yearn for sympathy from abroad, and to look to us in hopes of such a demonstration as shall silence envious tongues and bear to the new flock the "still waters" which devotion craves. For the growth of Bridgeport, through the three railroads which now meet there, we know not why even the sturdiest conservative should be horror-struck at the appearance of "the sect everywhere spoken against" in his midst; while many of the young are certainly averse to the antiquated Calvinism of Conn., and many of the new comers had rather worship alone in their own houses, than where reason is mocked and concience is wounded continually.

We trust that a small effort will be readily made by many a friend of the cause to encourage a worthy and generous effort. It may seem a very litule thing to give only one's presence to such an occasion; but, there will be jealous eyes to watch and busy tongues to report what that presence is, and it becomes us in each case to make it worthy of ourselves, of our views and of the hearty effort put forth in their behalf. Persons leaving Boston by the morning train of cars will be in ample season for the services both afternoon and evening, at the Polanen Chapel.

H.

THE AMERICAN BOARD OF FOREIGN MISSIONS.

The fortieth annual meeting of this body was held at Pittsfield, commencing on Tuesday, 4 o'clock P. M., Sept. 11th, and closing with a prayer meeting on the Friday morning following. Sixty-one corporate members were present, and eleven returned missionaries, and there was a very large general attendance. Chancellor Frelinghuysen presided. The meeting was altogether a grand one. Dr. Beecher, in a characteristic speech, Thursday morning, both described the tone and spirit of the meeting, and represented the feelings of many hearts, in a manner which the reports of the proceedings, as we have read them in the various papers, fully justify. He thus expressed himself. Our quotations are from the N. Y. Evangelist.

This was the most blessed meeting he had ever attended. It seemed more like the holy convocation that Christians hoped to join in the world to come. There will be all nations and all tongues; but doubtless they will communicate without translations, and without interpreters. He considered the benefit of the return of missionaries to our land of more value than their expenses, in waking up the heart of the nation. "As this pulse beats," said he, "so is God's work regulated; and he will carry it on till all hearts beat in unison, and all voices sing one song. I stand in the front ranks for heaven, if ever I get there; but I feel that there my love for missions will not decrease, but grow stronger and stronger. These heads will then be crowned with the crowns of eternal life, and these voices sing the songs of eternal praise.

The receipts, legacies, &c., for the last year, amounted to $291,705 27. The present debt is over $31,000. Nearly $36,000 were granted to the Sandwich Islands. $11,291 were paid to agents, (independently of the general officers of the Board.)

The following is the summary of missionary operations:

1. The Missions.	
Number of Missions	25
Do Stations	103
2. Laborers Employed.	
No. of Ordained Missionaries (9 physicians)	159
Do. Physicians not Ordained	7
Do. Female Assistants	210
Whole No. of laborers sent from this country	407
Number of Native Preachers	30
Do. other Native Helpers	100
Whole Number of Native Assistants	130
Do. laborers connected with the Missions	537
3. The Press.	
Number of Printing Establishments	12
Pages printed last year	36,061,118
4. The Churches.	
Number of Churches	87
Do. Communicants	25,372
Added during the year	1,925
5. Educational Department.	
Number of Seminaries	7
Do. other Boarding Schools	24
Do. Free Schools	305
Do. Pupils in the Seminaries	349
Do. do. Boarding Schools	726
Do. do. Free Schools	9,355
Whole Number of Pupils in all the Schools	10,431

On Wednesday morning Dr. Beecher made some remarks on a crisis which had come upon the churches, and how it should be met, told some truths and related some facts which apply as much to Unitarians as to the Orthodox. He expressed convictions which we believe have a foundation in the real state of things, and the wants of the church. Said he—

The manufactories of ministers are all on the East side of the mountains. You educate more than you can use—they ought to go West. The setting back of the surplus waters makes miry places. I do not like these surplus educated ministers, who do nothing, waiting for dead men's shoes. We want at the west more than thirty-eight men; we want a thousand. Send us a thousand, and at the next meeting of this Board I would report them all occupied. There is no limit to the men we want. But those educated at the East we can't get over the mountains. There is fever and ague there, and the cholera has been about. I doubt not there was fever and ague in the Roman Empire in old times, but there were some to go and preach the gospel notwithstanding, and I never heard that any of them died of it. Those Western colleges are New England colleges. We make ministers there as you do here—on the old model. But New England people out there want to send their sons to be educated at the East. They cannot think of any other college except the one where they were educated. This makes the evil. It would be well enough if they would only get back—or get anywhere, but they don't. Perhaps it needs a Jerusalem persecution to scatter them.

We can't live so, with this back-water clogging the wheels. [Laughter.] This is no laughing matter—It's a crying matter. I have wept over it and prayed over it. If you have ministers enough, it's an error to think that all have enough. Where there is one vacancy with you, there are 40 candidates, they tell me, wanting the place; and we do not know how many more who don't apply. And then the Education Society Agent comes around, and you say you have a surplus. The truth is, the ministers have suddenly grown old, and a young man is wanted, and they *especially* want a "talented" young man; and so they must edge off the old minister. How much better for all the young men to go forth into new fields, and let the old men, who after all are *not* old, work on to the end of life. When the mother sees such a surplus of ministers, you cannot bring the pressure to bear on that mother's heart, so that she will consecrate her son to the gospel ministry. The same is true of the pious young man too. He feels as that mother felt—he sees the surplus, and he don't want to go into the ministry when it is a drug. What must be done? There is only one way I have seen: patronize Western Institutions, Western Colleges, Western Theological Seminaries. Let us educate the ministers. We are prepared for it; and then they will live at the West, and preach at the West. If we had one hundred young men in each class in our Seminary, we would find places for them. But you can't; that's human nature. These young men have attachments for home, and are bound by early associations, and dislike to leave; but let them be educated at the West, and they will find places at the West. These are disastrous causes I have mentioned, and they need a peculiar remedy. The trust Providence policy will not avail. I would suggest that a committee be appointed to see to this subject.

Rev. Dr. Wisner coincided in Dr. Beecher's views, but thought that one great reason why so few became missionaries was the difficulty in raising funds. He quoted a remark of a lady who assured him that if she were an agent of the Board, she would go and dig the gold out of the mines of California, rather than try to dig it out of Christian hearts; and he felt so too.

On Thursday evening, Rev. Dr. Poor made a speech which had good effect.

He proceeded to say, that at Tillipally, the station where he had spent seven years in the beginning, and seven at the end of his missionary life, there was an heathen convert named Moses Welch. This Moses Welch lived in the village when we commenced preaching, and taught a school 12 years in the place where he was born.

At last he was set apart as my assistant pastor, and now we work side by side. It happened that this Moses Welch thought of getting married, and he hesitated between a heathen girl who had a large dowry, and Maria Peabody, a Christian who had a very small one. I don't know what decided him but he determined at last to marry Maria. But who is Maria Peabody? She is the granddaughter of the man who first had the moral courage to teach a female school, and began by teaching his own daughter, who afterwards joined the church at Tillipally.

At the 30th anniversary of the mission, we had a four days' meeting. We wished to get up a fund to establish a church in the village, and sent word to the villagers, that if they would give £16. we would give as much. To assist in raising this, Maria Peabody gave a larchem of land, the greater part of her dowry, as a site for a native village church—the first Christian church built by natives in North Ceylon; and one of the last things I did before leaving Ceylon was to make out the deed and sign the papers securing that church. When I visited Hanover, N. H. something was said about Mrs. Maria Peabody, and the thought occurred to me that our Maria Peabody in Ceylon, might have been named after this Mrs. Peabody, so I called to see her, and introducing myself, asked if she were not the benefactress of Maria Peabody, in Ceylon. She replied that she was not, but that a colored girl by the name of Louisa Osborne, was the benefactress who used to live with her, but was now at Lowell, and who received $1 per week as her wages. It happened not long after that, I preached in Lowell, and in the course of my sermon, remarked that if any one knew of a colored woman by the name of Louisa Osborne, I wished they would tell me where she was to be found. As I came out of the pulpit a man met me, saying that he knew her, and that through his hands the funds had passed for the support of Maria Peabody, the wife of Moses Welch; and in passing down the aisle, another gentleman met me, leading up this colored woman, Lousia Osborne. And as I took her hand, I inquired of her how she was moved to do this work? She modestly replied, "I think the Spirit of God moved me to do it." (At this point the emotion of the speaker became too great for utterance, and the tears trickling down the furrowed faces of gray-haired men throughout the house, manifestly evinced the sympathy of the audience.)

Afterwards, proceeded Dr. Poor. I happened to be in a place where Mrs. Maria Peabody was staying, and I called upon her again, to inquire further about Louisa Osborne. She told me that she had always considered that colored woman as a wonderful person in the school of Christ; that she always took a Spanish dollar to the monthly concert and when her friends remonstrated with her for giving so much of her scanty earnings, saying that she would need it when she should be unable to work, she replied that when that time should come, the Lord had kindly provided an almshouse for her, and that a great many people would give towards the building of almshouses for such persons as she, who would never think of sending the Bible to the poor heathen!

Dr. Poor closed with three reflections. 1.—What, suppose you, was the connection between the large-heartedness of Maria Peabody, in giving her dower for a Christian church, and the self-sacrifice of Louisa Osborne? 2. What communion will these two hold together when they meet on Mount Zion? 3. If that colored girl could accomplish so much, what could not her mistress do? Dr. Poor had but just retired from the front of the platform when he sprang back again, saying, I had forgotten one thing. I promised the Board that they should not lose anything if they would let me tell this story. I have told it once before; but a gentleman promised me that if I would tell it again, he would make Louisa Osborne a life member of the Board. And now I hope that there is some one in this house who will make Maria Peabody a life member of the Board. I mean Moses Welsh—yes! make husband and wife both life members.—(Applause.)

So eloquent had been the speeches thus far, and to such a height had the feelings of the audience reached that it seemed impossible for any one to cap the climax, when Gov. Briggs was introduced, the noble Christian Governor of this noble Puritan Commonwealth. We are compelled to omit the notes we have prepared of this closing address, and can only say, that it was a golden crown to the exercises of the evening.—It was to some extent a summing up of the thoughts that had been poured forth during the meetings; and the same chords which had been touched before, and whose trembling vibrations had not yet ceased, were touched again and sent forth a deeper harmony.

When he said, in reference to the story which Dr. Poor had related, with an eloquence fired by confidence in the providence of God, "Think you, my friends, that Louisa Osborne will ever die in an almshouse?" the effect was thrilling. His words on the faith we should have in God, in Christian union, in liberality, in Christian feeling, on the benefits of these beloved missionaries, and on the certain success of this missionary work were most appropriate and admirable.

Rev. Dr. Todd followed in prayer, and thus closed the meeting which in all our experience of religious anniversaries we never heard equaled in the fervor, the spirituality, the unction, the eloquence of its speeches.

ROCKFORD, ILLINOIS.

Mr. Editor,—It may be gratifying to yourself and some of your readers to know that I am at length fairly established in this wide and beautiful country of the west. I left Boston near the close of April, and after having visited and preached to most of our societies on my route beyond the borders of New England, I arrived at this place about the first of June. Since then I have preached every Sunday, either here or at Belvidere, with the exception of *one*, which was occupied in attending the Christian Conference which held its session this year at Washington Grove about 30 miles north of this. This was a pleasant and profitable occasion to me, though in attending upon it I was called upon to experience more of the peculiarities of western life. But it was all interesting and far from being disagreeable to me. Especially was it encouraging to meet with such an earnest, faithful band of Gospel pioneers as it was my privilege to meet with on that occasion.

The prospect at Rockford and Belvidere are on the whole rather better than I had anticipated, although at the former of these places there were at first some symptoms of discouragement manifested. This was owing to the unfortunate management and result of a movement made here some years since. But the obstacle thus placed in our way is not, I think, sufficient to hinder our final success. I am not without the hope of being *entirely sustained* by the efforts making at these places. At any rate, if I am obliged to make a call upon the liberality of our eastern friends, the sum required will be but small. My arrangements are to make this place my home and to preach at Belvidere two Sundays in each month. We are not without the hope that before many years, a preacher may be sustained in each of these places by receiving some little aid at first from the east.

Our present effort, however, we regard in the light of an *experiment*. We have determined to try the effect of preaching in these two places for one year. By that time it will be seen whether there is sufficient interest and strength to justify a permanent organization and an attempt to build churches, &c.

At some future time I may write you more particularly concerning the country and prospects of our cause in this section.

Most truly yours,

HERMAN SNOW.

PIC NIC OF THE BRIDGEWATER SUNDAY SCHOOLS.

On Thursday last, the 18th inst., a most interesting excursion and pic-nic was held in the beautiful grove at Abington, by the three Sunday Schools connected with the Unitarian Societies in East, West, and South Bridgewater.—The day was one of the loveliest of the Autumn, and more than six hundred children, teachers and parents were on the ground. An ample collation was served, and every kind of cheerful amusement and exercise common to such occasions was enjoyed in a high degree. A portion of the time was devoted to speaking and singing, and it is no exaggeration to say, that both these exercises were of a high order. They were listened to with evident satisfaction and pleasure by all present, and no weariness was manifested, or impatience to have them discontinued. The Hon. Mr. Hale, of Bridgewater commenced this part of the services with some sensible and excellent remarks, after which a piece of music was sung. Interesting addresses were made by the Rev. Mr. Bradford of Bridgewater, Rev. Mr. Forman of West Bridgewater, Dr. Millet and Mr. Allen of East Bridgewater, and several other pieces of music were sung by a Quartette of singers from Bridgewater. Rev. Mr. Whitman was prevented from being present on account of having to attend a funeral.

One interesting feature of the occasion was the happy association of innocent amusement with rational and cheering views of religion—the Christian sympathy and friendly feeling promoted by the union of three religious societies, pastors, teachers, parents and children, in an excursion of this kind. It would seem not out of place to mention also that these Societies have been holding, all summer, a series of union meetings on Sunday evenings, sometimes alternately at their several churches, and sometimes in a place more central. These meetings are still in progress, are well attended, and have in view, besides the general interests of religion, the special interests of the Sunday School. They are conducted mainly by the Pastors and sunday school Teachers of the three societies, and have been found exceedingly interesting and profitable The example is worthy of imitation by all who are similarly situated.

AUTUMNAL CONVENTION.

We understand that our friends in Portland are making preparations for a large convention. It would be ungenerous to disappoint them.—We hope that a full delegation from our churches both of the clergy and the laity, animated by the right spirit, will respond by their presence to the invitation which has been extended to them. Let some sacrifice of personal convenience be made if necessary in order to be present. Let all go as in obedience to the Head of the church, and in his spirit, and the convention shall be a channel through which a Divine blessing will flow into our hearts for the strengthening of our hands in the work of the Lord.

We learn that an arrangement has been made with the Eastern Railroad to convey the members of the convention to and from Portland for two dollars, provided the number shall be one hundred or more. We are requested to suggest to clergymen the propriety of appointing delegates to the convention from their several [illegible] as we are sure there will be a cordial welcome.

INSTALLATION AT BOLTON.

The Installation of Rev. John J. Putnam as minister of the First Church and Society in Bolton, took place on Wednesday last. The following was the order of services. Introductory Prayer and Selections from Scripture, by Rev. Mr. Smith of Leominster. Sermon by Rev. A. A. Livermore, of Keene, N. H., from Romans xii: 21. "Be not overcome of evil, but overcome evil with good." Prayer of Installation by Rev. Mr. Lincoln, of Fitchburg. Charge by Rev. Mr. Hill, of Worcester. Right Hand of Fellowship, by Rev. Mr. Bartol, of Lancaster. Address to the Society by Rev. Mr. Hale of Worcester. Concluding Prayer by Rev. Mr. White, of Littleton. Benediction by the Pastor elect.

The day was pleasant, and the services were able and impressive, and were listened to with deep interest by a large and intelligent audience.

Mr. Putnam is the sixth minister of this ancient society. The church was organized, and the first minister, Rev. Thomas Goss, a graduate of Harvard College in 1737, was ordained in 1741, three years after the incorporation of the town. He continued in the ministry there till his death, in 1780. He was succeeded by Rev. John Walley, who graduated at Harvard College in 1734, and was for many years minister of Ipswich. His ministry was short, and he died soon after his dismission in 1784. The third minister, Rev. Phineas Wright, was a graduate of Harvard College of the year 1772, was settled in Bolton in 1785, and died in 1802. His successor was Rev. Isaac Allen, of the class of 1794 at Harvard, the class of Drs. Channing and Tuckerman, and Judge Story, who was ordained in 1804, and died in 1844, bequeathing to his people a large sum, the accumulated savings of forty years. In May, 1843, Rev. Richard S. Edes, formerly minister at Eastport, Maine, was installed as colleggee with Rev. Mr. Allen, and was dismissed at his own request in December 1848.

The town of Bolton are now erecting a large and handsome building for a Free School, which has recently been liberally endowed by a large bequest from an inhabitant of the town. This people are thus abundantly supplied with pecuniary means for the promotion of education and religion. May they be as distinguished, under the ministry of their new Pastor for their Christian graces as for their privileges, mindful that their obligations correspond to those privileges, and that "To whom much is given, of them will much be required." R. A.

DANIEL WEBSTER AND COLONIZATION. In a letter from Mr. Lewis Tappan, published in the Congregationalist of July 6th, the writer thus speaks:

"Subsequently (to the first Colonization meeting held in Boston in Rev. Dr. Channing's Lecture room in 1822) a large meeting was held at the Marlboro' Hotel, Mr. Webster presided, and I officiated as secretary. Judge Story introduced a set of resolutions. A committee was chosen to report at an adjourned meeting a Constitution of the Mass. Colonization Soc. They met, were much divided in opinion. Finally, Mr. Webster rose and said—"IT IS A SCHEME OF THE SLAVEHOLDER TO GET RID OF THE FREE NEGROES. I WILL HAVE NOTHING TO DO WITH IT,"—and he left the room!

NEW PUBLICATIONS.

Nature, Addresses and Lectures. By R. W. Emerson. Boston and Cambridge. James Munroe & Co. 1849. pp. 386. 12 mo.

A new volume from Mr. Emerson—and yet not entirely new; for his "Nature" was one of his earliest publications, and many of the "addresses" have appeared in the pamphlet form. But this circumstance will produce no abatement, but rather increase, in the feeling of pleasure that they are accessible in the present form, and in the desire to obtain them. "Nature," we perceive, has undergone some revision. A sentence in the early volume, which we have more than once heard fondly quoted, but which, as it seemed to us was not in very good taste, "Almost I fear to think how glad I am," now reads, "I am glad to the brink of fear,"—how much improved we need not suggest.

Mr. Emerson has added to the wealth of human thought and language. We enjoy the exhilaration in reading his writings, that he speaks of in crossing, we will not say "a bare common," or "in snow puddles," but certainly "under a clouded sky." It is gladness "to the brink of fear." Or to allude to another of his illustrations—"Turn the eyes upside down, by looking at the landscape through your legs, and how agreeable is the picture, though you have seen it any time these twenty years." As we read him, *we often look at truth through the legs.* It is beautiful, enchanting, but we are not then beholding the REALITY of things—and to remain too long in that position would produce congestion of the brain. It has been said that Mr. Emerson does not manifest much feeling. If so, it is because the "over-soul" for him has pressed down his particular soul. His imagination, his idealism, his speculative reason, have been exercised, perhaps, more than his heart. Would that he could always have spoken in a form so harmonizing with Christianity, as in the following words,—(and in spirit we confess he often leads us quite to the verge of this,)—"The best moments of life are those delicious awakenings of the higher powers, and the reverential withdrawing of nature before its God."

History of the French Revolution in 1848. By A. De Lamartine. Translated by Francis A. Durivage and William S. Chase. First American Edition. Parts I and II. Boston. Phillips, Sampson & Co. 1849. pp. 245 270.

The subject, the authors, and the elegant and cheap form in which the work appears, will secure a rapid and wide sale. So speedy an edition translated from the French into the English, and done so well, speaks well for the enterprize of the publishers.

The Ivy Wreath. By Mrs. Hughs, author of "Buds and Blossoms," etc. Philadelphia: Lindsay and Blakiston.

This is a beautiful gift book, with ornamental covers, gilt edges, and five beautiful illustrations on steel by Sartain, and illuminated title-page. Those who seek a present for young persons, which combine beauty with utility, may obtain it in this volume which is for sale at Crosby & Nichols'.

General Principles of the Philosophy of Nature: By J. B. Stallo, A. M. Boston: Wm. Crosby and H. P. Nichols. 1848.

We owe the publishers an apology, perhaps, for retaining it so long without a notice. And yet the book itself must share some of the blame—for it has been repulsed from trying to penetrate far. It is brilliant, but requires great familiarity with German philosophy to understand readily, if at all, the meaning of its author. We cannot say it gives us light, except such as Coleridge's correspondent got by going into the dark and snapping his eyes. And yet we have scarcely approached it without having our faculties excited, at least to make out what the author means.

The work purports to be an outline of some of the recent developments of the Philosophy of Nature among the Germans, embracing the philosophical system of Schelling and Hegel, and Oken's System of Nature. If we understand the author's sentiments, (page 149) they are *pantheistic*. "Nature and humanity," says he, are the "incorporations of the one eternal mind"—etc. etc.

The Eclectic Magazine and Hunt's Merchant Magazine, both received from Crosby and Nichols; Shakspeare—Phillips & Sampson's new and splendid edition published in numbers, with a play complete, and an engraving of its heroine executed in the highest style of the art; the address of Hon. R. C. Winthrop at Bowdoin College, (the verbatim report of the Boston Daily Evening Traveller;) Littell's Living Age, No. 279; Mr. Hayden's treatise on the character and work of Christ, dedicated to Dr. Bushnell; are among the valuable pamphlets laid on our table, and we recommend them to our readers.

THE BOOK TRADE. It has been thought and said that the issuing of books at very cheap rates by tract societies must necessarily injure the regular trade, and prevent the publication of religious works as other books are issued. But look at the facts; in 1835 the New York Observer found only twenty-four new religious works to notice: in 1821, when the tract society began its volume circulation, it noticed five times as many; and in 1848, when colporteurs were all over the Union, more than seven times as many additional works on religion: so that tract societies really open new markets, increase the reading public, wake up desires that cannot be satisfied in ignorance, and reveal to other communities the pleasures and rewards of knowledge. H.

THE QUEEN'S DICTIONARY. The Messrs. Merriam, some time since, transmitted to Queen Victoria, through the hand of George Bancroft, the American Minister, a magnificently bound copy of Webster's Dictionary. It was given to the Queen through her husband, Prince Albert, and its receipt has been acknowledged by the Secretary of His Royal Highness.' The acknowledgment is of course directed to His Excellency, the American Minister, and we have the pleasure of presenting it to our readers. [Springfield Republican.

SIR—I have the honor to inform your Excellency, that Her Majesty, the Queen, has accepted, with great pleasure, the copy of the last edition of Webster's English Dictionary, which according to the directions you gave me, was laid by me before His Royal Highness Prince Albert, and was presented afterwards by the Prince to Her Majesty, on the part of the publishers, Messrs. Merriam; and I have been commanded to express to your Excellency, and to beg of you to transmit to Messrs. Merriam, Her Majesty's gracious thanks for this beautiful present, which, Her Majesty highly values, not only on account of the great merits of the work itself; but still more so, as a sign of those feelings towards Her Royal Person on the part of a large portion of the Anglo-American nation, which your Excellency informed me it was intended to represent, and which, after the political disunion which has taken place between the United Kingdom, and the United States, could not indeed have found a more appropriate way of expressing themselves than the presentation to her Majesty of a work on the English language, which directly refers to that powerful and indissoluble bond by which the two cognate Nations on the Eastern and Western side of the Atlantic, will forever remain united. Your Excellency, as well as Messrs. Merriam, will no doubt, feel great pleasure in learning that her Majesty has placed the work presented through your Excellency amongst the few selected volumes which compose Her own private Library. I have the honor to be, Sir, your Excellency's faithful servant,

C. MEYER, Sec'y to H. R. H. Prince Albert.

Buckingham Palace, June 20th, '49.

His Excellency, the American Minister.

☞ BOOKS AND TRACTS WANTED FOR THE WEST—Of all kinds, especially such as would be suitable for the Teachers and Scholars of Sunday Schools about to be opened at Rockford and Belvidere, Ill.

Will not Mr. Pray and others of our active friends of Sunday Schools attend to this matter?

Also all donations of Books and Tracts suitable for circulation in this part of the country will be thankfully received and faithfully used. A box will be kept open at Crosby & Nichols Book-store, until about the 10th of august, by means of which all that is left before that time will be promptly forwarded. HERMAN SNOW.

Rockford, Ill., July 12th.

☞ The next meeting of the Plymouth and Bay Ministerial Association, will be held at the residence of Rev. A. R. Pope, in Kingston, on Monday, Oct. 1, at 5 o'clock, P. M. A. R. POPE, Scribe.

N. B. The brethren are requested to observe the alterations in time and place.

☞ There will be meetings and preaching by Rev. W. H. Porter of Cambridge, in behalf of Christian Union, in Washingtonian Hall, Bromfield street, next Sabbath, Sep. 30th, commencing at the usual hour of service in the city

☞ THE MIDDLESEX NORTH ASSOCIATION will hold their next meeting at Rev. Mr. Bulfinch's, in Nashville, on Wednesday, Oct. 3d, at 10 o'clock, A. M. Subject of discussion,—"Sectarian names."

JOS. B. SMITH, Scribe.

NOTICE.—The Installation of Rev. Samuel Osgood will take place on Wednesday, Oct. 3, at the "Church of the Messiah," New York.

An invitation to attend on the occasion is hereby extended to all the clergymen of our faith.

RICH'D WARREN, } Com.
S. J. BBLS, }

New York, Sept. 20, 1849.

Ministers who can be present will please call and leave their names at the rooms of the "Unitarian Association," No. 257 Broadway, b. 10 o'clock, on the day of the Installation. s22

MARRIAGES.

In Brookline, 24th inst, by Rev. Mr. Knapp, George W. Minns, Esq. of Roxbury, to Miss Elizabeth F. Woodward, of Boston.

In Springfield, on Monday the 17th inst, by Rev. Mr. Buckingham, Lewis S. Rust, of West Springfield, to Miss Elizabeth S. Gale, of Heath.

In Sterling, Sept 19, by Rev T. P. Allen, Mr Abiel K. Towne, of Boston, to Miss Lucinda S. Kendall, daughter of Dr. Pierson T. Kendall, of Sterling.

DEATHS

In this city, 19th inst, Ann Elizabeth, daughter of Chas. Merrion.

In this city, 11th inst, Mrs. Elizabeth, widow of the late Rev. Ebenezer Withington, aged 78.

In Hallowell, Me., on the 4th inst, of consentery, William Emerson Faulkner, youngest son of Rt. Jonathan Cole, aged 2 years and 3 months.

In Newburyport, on the 5th inst, Mrs. Sarah, wife of Abner Bagley, Esq, aged 79.

In Newton, Sept. 21, Miss Clara E. Ding, aged 19 yrs.

At his residence in East Cambridge on Monday last, Thomas C. Thacher, Esq., at the advanced age of 79 yrs, formerly Minister at Lynn.

In Sterling, Sept 13, Mary, daughter of Zimri Townsend, aged two years.

Boston, Sept. 4, 1849.

HUBBARD WINSLOW would respfully inform his patrons and friends, that he has purchased the house formerly occupied by Dr. John Ware, No. 8 Allston street, and is preparing it for the future permanent location of his SCHOOL FOR YOUNG LADIES, he resumed on the 24th of this month. He purposes limiting the school, in future, to 40 pupils, with a view to giving no more than he can have constantly under his direct personal instruction. The rooms are very spacious and airy, and will be fitted up and furnished in the best style. A systematic, thorough, exact course of study will be pursued, such as to qualify young ladies for any station as teachers, or as members of society. The most careful attention will be paid to their demeanor, and to their moral and religious culture.

Having directed all his studies, for seven years, to the end of qualifying himself to teach in the best manner, the undersigned hopes for such results as will, in some degree, satisfy his long cherished desires.

The terms will be the same as heretofore—Twenty-five Dollars per quarter, or One Hundred Dollars per year, all branches included, payable semi-annually, January and July.

Application may be made at No. 6 Allston street, head of Bulfinch street, at which place parents and guardians are invited to call to see the School Room, and confer with the principal. sep29.

UNIVERSAL LEXICON, a concise, yet full and scientifically constructed, as

WEBSTERIAN QUARTO DICTIARY,

one discovers a hundred benefits previous unthought of. Old uses, and new uses, and diuuse abuses,—old terms, and new terms, and the history the rise and progress of terms,—together with apt cuts, pointed and sparkling,—with other benefits I need attempt to enumerate,—combine to make him feel it work a desideratum—to lay it as a corner stone in history. Or rather,—since corner stones are not often urbed,—as a lantern, a librarian,—ever at his post, re to converse on whatever topic is at hand."

July, 1849. *Cis Beecher.*

Published by G. & C. MERRIAM, Sufield, Mass., and for sale by all Booksellers. 6ws sep29.

DANIELL & CO

Importers, Jobbers, and tailers,

No. 201 Washington St.

ARE now prepared to offer a very ome assortment of

FALL AND WINTER GOS!

SILKS, a full assortment;
LONG AND SQUARE SHAWLS, of kind, style and price;
DRESS GOODS of all new approved;
LINEN GOODS, of the same superike that we have long sold;
MOURNING GOODS.—Families supwith every article of Mourning at a moment's notic
FLANNELS, of all the most approved and widths;
LINEN CAMBRIC HDKFS, Gentlemen, ladies', and Children's sizes;
FRENCH LAWN HDKFS;
HOSIERY AND GLOVES;
EMBOSSED TABLE AND PIANO CS;
REAL A A THIBET CLOTHS.—Al goods are made to our order, we can warrant the genuine A A Cloths;
PLAIN CASHMERES;
PLAIDS for Children;
BLANKETS, QUILTS, BED COMFS,
And every other kind

HOUSEKEEPING ARES.

Our stock has been selected with care, was bought very low, and will be sold accordeap.

ONE PRICE,
SMALL PROFITS AND QISALES,
Is our motto
DANIELO,
201 *Wa Street.*
Boston, Sep 29. 2m

MODERN LANGUA

FRENCH, Italian, Spanish and Goken and thoroughly taught by Professor G either to private pupils or to classes.

Early application is requested from wish to secure a place in the classes, among wh will be formed exclusively for ladies who prefe them.

Academies, schools, and colleges atte reasonable terms.

☞ Translations made into the abou anguages, or from them into the English langua to the above professor, No. 121 Harrison Av

sep21. 3wis.

LITTELL'S LIVING AGE—No cents.

CONTENTS:—

1. U. S. Expedition to the Dead British Review.
2. A Very Woman—By the Author in Aunt.
3. Europe, &c.—Defeat of the Hungary, Canada, West Indies, India, Colonial garian Question, Peace Association, Fall of Rome, Ex-minister, New York Tribune.
4. Letters from Mr. Walsh—Journ ce.
5. Maiden and Married Life of Mar Harpe's Magazine.
6. With Poetry and Short Articles.

This number commences a new volu

Published Weekly at Six Dolla

E. LITT

s29 Cor. Tremont and s.

BOOTS AND SHOE

THEODORE H.

Dealer in Boots and

155 *Washington St, opposite Old Southon.*

A FINE and well selected assortment of Misses', Boy's and Children's Boots all the usual variety of styles and qualities in a Fashionable Boot and Shoe Store, expre reailing, at reasonable prices.

The celebrated "*Excelsior Shoe*," for children's wear, may be found at this establ

☞ Boots and Shoes made to order, at sept29. 4wis.

NEW BOOKS FOR CHI

BY MRS. COLMAN.

INNOCENCE and Childhood, by Mr prettily illustrated; The Talisman ni stories; Holiday Stories, with many picture terflies, with other Stories, by Mrs. C of Affection: a Little Gift for all seasons, New and True Stories for Children, with Pearl Story Book, a collection of Tales just published, for sale by CROSBY & Washington street.

NOBLE DEEDS OF WOMAN, Female Courage and Virtue, by ling, 12mo, London, just received by CROSBY &

s22 1is2os 111 W

ONE PRICE ONLY.

GEO. W. WARREN & CO.,

192 *Washington Street, Boston,*

RESPECTFULLY invite the attention of all purchasers of Dry Goods, at

WHOLESALE OR RETAIL,

To their Large and Select Stock of

Fashionable Goods.

Selected with great care in the different markets of Europe the whole of which will be offered at VERY LOW PRICES, having been bought there before the advance.

IN SHAWLS AND SILK GOODS

We can show our Customers the largest and choicest stock ever opened in New England.,

Purchasers of

LONG OR SQUARE SHAWLS,

Can select from a stock of more than 60,000 dollars in value, and embracing every desirable style for dress or comfort, from the cheapest to the most valuable article,

OF SILK GOODS

We can show to our customers more than 1000 pieces, of the best styles in colors, and of the best fabrics in

BLACK SILKS,

All of which were selected with an eye to both wear and style.

SILK VELVETS,

Of all widths and colors, and of the best Lyons manufacture.

MOURNING ARTICLES.

Great care is used in the selection of our Mourning Stock, to which we invite special attention.

CLOAKS & CLOAK MATERIALS.

We have purchased a very large stock of Paris Cloaks and Mantilets, from the belebrated house of Madame Armonville, rue de Richelieu, Paris, which will be offered for sale at an early day. Our stock of Merinos, Thibets, Cashmeres, Paris Cloths, and other fabrics for Cloaks, is now open, and merits the attention of all the Ladies.

WOOLENS & STUFFS FOR BOYS,

This department of our stock was never so complete as now, and we advise all to buy early.

WHITE GOODS.

In this department will be found every style of White Muslins, Cambrics, embroideries, Laces, Trimmings, Linen Goods, Furnitures, Flannels, Blankets, Quilts, Domestic, &c. Great attention is given to all

HOUSEKEEPING ARTICLES.

DRESS GOODS,

We have received more than our usual variety of Printed Cashmeres, M. deLaines, and all other Dress Fabrics, down to the prettiest styles of Ninepenny Prints.

HOSIERY, GLOVES,

SCARFS, CRAVATS, HDKFS,

and a great many other articles in full assortment. The names alone of all the articles in each Department of our Establishment, would fill a good sized newspaper. We therefore invite purchasers of anything in the Dry Goods line to examine our stock before buying, which will be freely shown them, without their being rudely urged to buy.

LADIES' EXCHANGE,

September 25.

sep29. GEO. W. WARREN & CO.

THE NEMESIS OF FAITH.

THE Nemesis of Faith, by J. A. Froude, 1 vol., London, just received by

CROSBY & NICHOLS,

s22 1is2os 111 Washington St.

AMERICAN MUTUAL

Life Insurance Company.

EXPENSE OF INSURANCE REDUCED 25 PER CENT.

GUARANTEE CAPITAL AND ACCUMULATION.

$150,000.

THE Public are invited to examine the *Charter*, plan of operations, and Annual Report of this Company, which has issued 1800 POLICIES since its organization—twenty months.

The rates of premium are TWENTY-FIVE PER CENT. LESS than charged by other Life Companies, the Guarantee Capital has been increased, and all the business transactions of the Company simplified, and its expenses lessened, by the whole being reduced to a CASH STANDARD.

REFERENCES:

Hon. F. C. GRAY, A. H. VINTON, D. D.
" J. G. ROGERS, G. W. BLAGDEN, D. D.
Prof. GEO. TICKNOR, BOWDITCH, Esq.
J. C. SMITH, M. D. } Medical Examiners.
E. W. BLAKE, M. D. }

BENJAMIN SILLIMAN, President.
OLIVER BREWSTER, Actuary,
sept15. 6m.is. 4 State street.

Young Ladies'

PREPARATORY AND HIGH SCHOOL,

TO commence on Monday, October 1st. Hours, 9 till 2. Designed to furnish a thorough course of Instruction, under the best Teachers, in every branch of Female Education,—to qualify Young Ladies for any sphere of duty, or any circle in society.

Our rooms are spacious and retired, comprising a

LADIES' SELECT

FAMILY GYMNASIUM,

completely furnished with

APPROPRIATE GYMNASTIC AND CALISTHENIC APPARATUS,

Affording a variety of agreeable exercise and recreation, to be reserved exclusively for the use of Families, free access being given, at stated hours, to the Young Ladies of the School.

Parents wishing to give their daughters a liberal, accomplished, thorough, and healthful education, are respectfully invited to call and examine our arrangemen s. Liberal reduction made to parents sending more than one Pupil, or for more than one term.

FRANCIS L. CAPEN, *Principal.*
MRS. WM. GARRETT, *Governess.*
339 Washington St., Up Stairs. ag18.

Carpets!

WILLIAM P. TENNY,

AT the Hall over the Maine Railroad Depot, Haymarket Square, offers to the trade for account of MANUFACTURERS, from the BEST FACTORIES and other sources:

WOOL INGRAIN CARPENTINGS,

a great variety of styles and qualities.

LOW PRICED (Cot. and Cot. & Wool) g eat variety.

THREE PLY, do. do.

BRUSSELS, TAPESTRY & WILTON, do. do.

FLOOR OIL CLOTHS,

all widths and prices.

CANTON MATTINGS, DRUGGETS, RUGS, MATS, &c.

This assortment embraces a great variety of desirable Goods for the Fall Trade, and the attention of dealers is respectfully requested, as the stock will be sold at the lowest prices. Purchasers at Retail will find as above, choice and desirable lots from which to make selections.

☞ Particular attention paid to

PAINTED FLOOR CLOTHS,

of which may be found the largest stock in the market. Hotel keepers and ship owners are respectfully invited to call and examine. 1is&12os s15

Samuel Ingalls, M. D.

TREATMENT OF LUNG DISEASES,

and others, *not cured* by medicine alone.

DR. S. INGALLS, whose popular lectures on *Consumption* and chronic diseases, have been delivered throughout New England, is now permanently located in Boston.

Office and Residence, No. 15 Montgomery Place near the Tremont House. 1stf nov4

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CLV, for September 1849. Edited by Rev. Dr. Putnam, and Rev. George E. Ellis. CONTENTS:—

I. Memoirs of Buckminster.
II. Hymn for the Sanctuary.
III. Responsibility for Opinion.
IV. Evil.
V. Replies to Dr. Bushnell.
VI. The Philosophy of Religion.
VII. Herschel's Outlines of Astronomy.
VIII. Notices of Recent Publications.
IX. Religious and Literary Intelligence.
X. Obituaries.

CROSBY & NICHOLS, Publishers,
sept1 111 Washington St

BROOKFIELD FAMILY SCHOOL FOR BOYS.

THIS Institution is in the seventh year of its existence, and is known to many citizens of the Commonwealth. To those less acquainted, it may be proper to state, that the number of pupils is at present limtied to 20: and ordinarily, lads are not received who are over 12 years of age; while those who enter before this age, remain as long after, as may seem mutually agreeable to parents and principal. The School is as perfect a family, as the ability of the principal and circumtsances will allow. The next term, of half year, will commence on the first Wednesday in November. Circulars of more specific information will be promptly forwarded to such as desire more particulars. In Boston, parents may inquire of John Homans, M. D., Geo. Howe, Esq., and G. B. Blake, Esq.

W. A NICHOLS, Principal.
Brookfield, Sept. 8 cop4t

JEWETT & PRESCOTT'S

New Stock For Fall Trade!!!

WHOLESALE AND RETAIL

SILK & SHAWL STORE,

No. 2. Milk Street, Boston.

5000 New Cashmere Shawls, all shapes, sizes, qualities, and prices.

50 packages superior Black Silks, extra width, for Dresses, Visites, Mantillas, &c.

50 packages Dress Silks, fig'd, plain, and striped, in choice cameleon shades.

1000 Plaid Long and Square Shawls, very best styles.

400 pieces Thibet Cloths and French Merinos, in most admirable colors.

Cases Thibet Cashmeres, Lyonese Cloths, and Alpaccas, for dresses.

Cases German, French, and Indian Satins, all qualities and colors.

Cartons Thibet and Silk Shawls, in black and fancy colors.

300 pieces superior Black Bombazines.

RICH BLACK AND COLORED SILK VELVETS, all widths.

CLOAKS, MANTILLAS, VISITES, &c, of every pattern and material.

MOURNING SHAWLS & SILK GOODS, of all kinds,—to which we ask particular attention.

It is enough to say that from this

GIGANTIC AND INCOMPARABLE ASSORTMENT OF

SILK GOODS AND SHAWLS,

Purchasers will be served with

ANY QUANTITY from a SIXPENCE WORTH to a PACKAGE,

and always *at prices entirely beyond the reach of competition.*

MERCHANTS IN THE COUNTRY,

Ladies buying for their own use, and all others, are invited to test the advantage of buying at

JEWETT & PRESCOTT'S

SILK AND SHAWL STORE,

No. 2 MILK STREET,

(A few steps out of Washington Street.)

in.2ms out.1m. sep7.

New Elocutionary Works.

THE PRACTICAL ELOCUTIONIST: Sec nd Ed.

THE NATIONAL SPEAKER: Second Ed. 12mo.

CONTAINING Exercises, original and selected in prose, poetry, and dialogue, for declamation and recitation; and an elocutionary analysis, exhibiting a clear explanation of principles, with rules for each element of oral expression, practically illustrated in a systematic course of lessons. By Henry B. Maglathlin, A. M.; handsomely printed and bound. pp. 324.

☞ Since the first edition of the above works was issued, a few weeks ago, they have met with a very favorable reception, and one or both have been adopted as text books by School Committees or teachers in Roxbury, Cambridge, Charlestown, and in several other important places in New England; also in New York "STATE NORMAL SCHOOL," Albany.

From Rev. Thomas Hill, A. M., member of the School Committee, Waltham, Mass.

As I looked over the 'Practical Elocutionist' of Mr. Maglathlin, I found my old Whatelian prejudices against rules for utterance vanish. The practical, intelligible, and valuable nature of the rules in this little book makes it the only thing I have ever seen which I thought would help either teacher or scholar in our common schools in learning to read well.

From Thomas Sherwin, A. M., Principal of the English High School, Boston.

Mr. H. B. Maglathlin.—Dear Sir,—I have examined your "Practical Elocutionist," and "National Speaker," and am happy to say that I think they will prove valuable auxilliaries in teaching the important but too much neglected art of elocution. I commend these works to the favorable regard of teachers and of the public.

From Franklin Crosby, A. M., Principal of the High School, South Reading, Mass.

The arrangements and selections of "The National Speaker" are such as to commend it to all who are interested in elocution as a branch of school studies.

An "Elocutionary Analysis" is certainly a new feature in an American compilation. In my opinion, the selections are admirably adapted to insure that variety so necessary in a work of this nature. While a few of the most legible of the ancient landmarks are allowed to remain, I am glad to see that a desire for a change imparts to this book that freshness of matter so essential to success.

Published by ROBERT S. DAVIS, No. 120 Washington St., Boston, and for sale by the Booksellers.

SCHOOL BOOKS.

PUBLISHED BY JENKS, PALMER & CO., No. 131 Washington street, Boston, and for sale by Booksellers and Country Traders generally:

PARLEY'S HISTORIES.—*First Book.* Western Hemisphere. Newly stereotyped and brought down to present time, with new engravings, &c.; *Second Book*—Eastern Hemisphere brought down to a recent date, with new engravings, &c.; *Third Book*—Ancient History.

WORCESTER'S DICTIONARIES. *Elementary*—Adapted for Common Schools and Academies. *Comprehensive*—For do. and for general reference. recommended as combining advantages as to Pronouncing Dictionary, superior to all others, new ed., enlarged.

WORCESTER'S READERS. Primer, Second Book, Introduction to Third do.; Third and Fourth Book, with lessons in Enunciation, Articulation, Pronunciation, Emphasis, Pauses, &c., by Wm Russell.

EMERSON'S WATTS ON THE MIND, with corrections, questions and supplement.

EMERSON'S NATIONAL SPELLING BOOK; Introduction to do.

EMERSON'S ARITHMETIC. Part I, containing easy lessons for beginners; Part 2, lessons for all scholars; part 3, higher operations; Key to parts 2 and 3; Questions to part 3.

BAILEY'S ALGEBRA, on the inductive plan for beginners; Key to do.

GOODRICH'S HISTORY OF THE UNITED STATES, adapted to the capacity of youth, brought down to a recent date, and the Constitution of the United States added; Goodrich's and Emerson's Questions to do.

RUSSELL'S LESSON'S IN ENUNCIATION; Russell's Elocution.

WEBB'S LITTLE SONGSTER; do. Common School do.; Frost's Grammar, do.; Ollendorf's French Phrase Book; Holbrook's Geometry; Abbott's Little Philosopher; Noyes' Penmanship; Blair's Outlines of Chronology.

School Committees, Teachers, &c., desirous of examining any of the above, supplied without charge—their correspondence solicited—and where the books are desired for use, liberal arrangements made for introduction or permanent

POETRY.

BONAVENTURA'S HYMN.

We find this Hymn in the N. Y. Observer, taken from the "Latin Hymns of the Middle Ages, Bonn, 1847."

I.

Recordare sanctae crucis,
Qui perfectam viam ducis,
Delectare jugiter;
Sanctae crucis recordare,
Et in ipsa meditare
Insatiabiliter.

II.

Quum quiescas aut laboras,
Quando rides, quando ploras,
Doles sive gaudeas;
Quando vadis, quando venis,
In solatiis, in poenis
Crucem corde teneas.

III.

Crux in omnibus pressuris,
Et in gravibus et duris,
Est totum remedium.
Crux in poenis et torsionis
Est dulcedo pine mentis,
Et verum refugium.

IV.

Crux est porta paradisi,
In qua sancti sunt confisi,
Qui viceruut omnia.
Crux est mundi medicina,
Per quam bonitas divina
Facit mirabilia.

V.

Crux est salus animarum,
Verum lumen et praecharum,
Et dulcedo cordium.
Crux est vita beatorum,
Et thesaurus perfectorum.
Et decor et gaudium.

VI.

Crux est speculum virtutis,
Gloriosae dux salutis,
Cuncta spes fidelium.
Crux est decus salvandorum,
Et solatium eorum
Atque desiderium.

VII.

Crux est arbor decorata,
Christi sanguine sacrata;
Cunctis plena fructibus,
Quibus animae fruuntur,
Cum supernis nutriuntur
Cibis in coelestibus.

VIII.

Crucifixe! fac me fortem,
Ut libenter tuam mortem
Plangam, donec vixero.
Tecum volo vulnerari,
Te libenter amplexari,
In cruce desidero.

[We give our readers a literal translation of the above.]

I.

Remember the sacred Cross,
Thou who leadest the perfect way;
Delight in it continually.
Remember the sacred Cross,
And meditate upon it
Insatiably.

II.

When thou dost rest or labor,
When thou dost laugh or weep,
Grieve or rejoice;
When thou dost go or come,
In consolation, in chastisement,
Hold thy Cross at heart.

III.

The Cross under every pressure,
And in heavy and hard trials,
Is the complete remedy.
The cross in chastisement and torture,
Is the delight of the pious mind,
And the true refuge.

IV.

The Cross is the gate of Paradise,
In which the saints have trusted,
Who have overcome all things.
The Cross is the medicine of the world,
By which the Divine Goodness
Doeth wonders.

V.

The Cross is the salvation of souls,
The true and bright light,
And the delight of hearts.
The Cross is the life of the blessed,
And the treasure of the perfect,
And (their) honor and joy.

VI.

The Cross is the mirror of virtue,
The guide of glorious salvation,
The whole hope of the faithful. [saved,
The Cross is the honor of those who shall be
And their solace,
And desire.

VII.

The Cross is a tree adorned
With Christ's hallow blood;
Full of all manner of fruits,
Which souls enjoy,
When on high they are nourished
With celestial food.

VIII.

Crucified! make me strong
So that I may willingly thy death
Bewail, so long as I shall live!
With thee do I wish to be wounded,
Thee willingly to embrace
On the Cross is my desire.

MISCELLANEOUS.

[From Memoirs of Rev. Dr. Buckminister, by Mrs. Eliza B. Lee.]

MARRIAGE OF MR. BUCKMINSTER, DR. STEVENS AND HIS DAUGHTER.—DEATH OF MRS. BUCKMINSTER.

Mr. Buckminster had been settled in Portsmouth three years, when he married, in 1782, Sarah Stevens, the only child of Dr. Benjamin Stevens, of Kittery Point. Kittery Point, upon the Piscataqua River, opposite to Portsmouth, was at this and at an earlier period a fair town, in a flourishing condition. Merchants of large property made it their residence; spacious houses were built, and strangers were much allured to the spot to enjoy the elegant hospitality of Sir William Pepperell. Dr. Stevens lived to see the decline of the place, the death or removal of his old friends, while the beautiful spot assumed almost its present appearance; where the bright-flowing Piscataqua winds round empty fields, dotted only with the old trees of a former growth, and the land and water, so sweetly blended together, are varied only by its ancient tombs.

The history of Dr. Stevens and his family is somewhat peculiar. His father, the Rev. Joseph Stevens, was minister of the First Church of Charlestown, Mass. Ordained in 1713, his ministry had been of only eight years' duration, when he himself, and, save one child, his whole family, consisting of his wife, two children, his wife's sister, and a maid-servant, were all swept off at once by the small-pox. His second son, Benjamin, then an infant of seven months old, was saved by the prudence of a nurse, who fled with him from the contagion to his grandfather's house in Andover.

This single scion of the family was educated at Harvard College, and settled at Kittery Point at that time, as mentioned above, a flourishing and attractive place. He married a daughter of Judge Trowbridge, of Cambridge. His wife died early, leaving him an only child, a daughter, thus motherless, at the age of ten years. When urged to marry again, he replied,—"I do not feel that the tie that bound me to one now in heaven is dissolved by death; I live in the firm faith of meeting my wife again." When he was reminded that it was his duty to give his only daughter a guardian and female companion, he said that he thought himself able to be the guardian of his daughter, and that he did not wish to place her under any authority but his own. And he became indeed the companion of his only child. The union between father and daughter was singularly free, unreserved, and beautiful.

Some anecdotes remain of Dr. Stevens, that are as characteristic of the manners of a century ago, as of the individuality of his character. The meeting-house and parsonage on Kittery Point, upon the north-eastern shore, at the mouth of the Piscataqua, have an aspect and situation which in summer cannot be supassed for beauty and variety of scenery, but in winter are bleak and exposed to storms, and at times the river must have been almost impassable. Tradition informs us, that, after he was somewhat advanced in years, and consequently not very well able to bear the cold, he would remain in the parsonage on a stormy Sabbath morning in the winter till the bell had tolled some time, and then he would send his servant Sambo into the meeting-house with the message, that, if there were but seven hearers assembled, "massa" invited them to come into his parlor, and he would preach to them there; but if there were upwards of seven, he would go to the meeting-house. He would then enter, with his outside garment tied closely around his waist with a silk handkerchief, as no fires were then kept in the places of worship, and, thus protected from the cold, he would go through the services.

He used to ride on horseback in the winter accoutred in the same manner, and carry relief to the temporal wants of the poor and sick, as well as spiritual instruction to all whom he could reach.—He was intimately acquainted with every member of his parish, man, woman, and child; and although his meeting-house was usually well filled in good weather, and very often crowded, he could tell who were missing, and if places were vacant on a pleasant Sabbath, he was sure to be out on horseback very early on Monday morning to visit the absentees. Few, very few, ever put him to the trouble of going to see them two Mondays in succession.

Sambo, the black servant already mentioned, was the factotum in his master's small family, and very fond of a practical joke. One summer's day, when one of the clerical brethren came to visit his master, Sambo tethered the horse so near to the rocks in the pasture that the poor beast could get but a very scanty meal.—When reproved by his master for his inhospitality, he replied, "Massa tell Sambo that the nearer the bone the sweeter the meat, and Sambo thought that the nearer the rock the sweeter the grass." Even without this anecdote we should infer that Dr. Stevens, although extremely liberal and charitable, conducted his affairs with shrewdness and economy; for out of a small salary he was able to lay by some thousands of dollars, and at his death he was esteemed rich.

Dr. Stevens' intimacy with the Pepperells brought upon him the suspicion of inclining him to the mother country at the approach of the contest with her colonies. After the death of President Holyoke, of Harvard University, in 1769, "the minister of Kittery," says Hutchinson, "would have had the voice of the people as a candidate for the Presidency if his political principles had not been a bar." An anecdote often related indicates his political basis. Upon one occasion, when he was preaching in Portsmouth, a gentleman named Blunt had a son to be baptized, and the ordinance, according to the custom of that day, was to take place immediately after the sermon. In the discourse, which was somewhat political, Oliver Cromwell was mentioned, and "soundly berated." At the close, the parent and child was called for, and the father, when requested to give the name, suppressed the one previously selected, and called out in a voice loud enough to be heard by the whole congregation, "Oliver Cromwell," and by that name the child was baptized.

That, when the contest was finally decided upon, Dr. Stevens took the part of the colonies, is apparent from all his subsequent history.—He never lost in the smallest degree the respect and affection of his own parish or of the country. His death took place in 1791. An aged woman now living relates, that at his funeral the shore of the beautiful point was lined with boats, and the meeting-house crowded to overflowing with a weeping multitude. Another aged person says, that, to the day of his death, he was an early riser; that being employed at work opposite the parsonage the year of his death, the first person he saw on every summer morning was Dr. Stevens, at his study window, with his book in his hand, just as the sun was rising.

The writer, some years ago, met with a singular proof of the whimsical idea Dr. Stevens' parishioners entertained of his great learning.—Passing in a small boat over the river to the "Point," an ancient boatman, who was no bad representative of Charon himself, sat at the helm, and paddled the boat across. Being asked if he remembered Dr. Stevens,—"Remember him, indeed!" he answered; "he not only baptized, but he married me also." "Ah!" he said, "he was a prodigiously learned man, and never spoke except in Greek and Hebrew."

When the French fleet were stationed in the harbour near by, during the war, the officers were much in the habit of enjoying the hospitality of Mr. Stevens' parsonage, and this vicinity came very near to depriving him of his only daughter. The father of an only child could not consent to her leaving him for a distant country, and the decision of the father was questioned by the daughter.

The experiment of educating his daughter himself, and carrying her through the years of youth without female companionship, was eminently successful, if we may rely upon the testimony of all who knew her. She went to no dame's school, to no school whatever, and except in visits made to her mother's relations, her father was her sole companion, and her instructor in English literature,—for female education in those days went no further,—and the relation between them was as unreserved as it was singular and beautiful. A contemporary, now eighty-eight years old, writes,—"Sarah Stevens was quoted as a model of perfection by all who knew her." Only a few years ago, the aged inhabitants of Kittery delighted to describe her to the writer as she remained in their memory in her riding-habit—or *Joseph*, as it was then called—and beaver hat, as she rode by her father's side when he made his parochial visits, and the very chair she sat in has been fondly pointed out. Traces, too, of her cultivating hand remain in the shrubbery that shaded her window, while all else is desolate about the parsonage.

With extreme natural sensibility, the seclusion and the romantic scenery in which she lived were calculated to develope the imagination, and to give a sentimental turn to her thoughts, which was checked by the stern good-sense of the father. Her letters show that she sometimes pined under her extreme solitude, when winter storms lashed into foam the river that divided them from all society, and no boat could pass to their secluded dwelling. Dr. Stevens was furnished with resources for a winter's day such as few of his brethren possessed, in the library, splendid for those times, which was left him by Sir William Pepperell. The books were mostly English editions of the very best authors. At his own death, he bequeathed them for the use of the ministers of York and Kittery.

It is a touching anecdote related of the aged father, Dr. Stevens, when his daughter was lying within a few days of her death, riding many miles in search of a plant that he had heard was a specific in complaints of the lungs. Fond affection clings to the frailest support, and finds food for hope where others find only despair.—He survived his daughter only ten months. It was said that Dr. Stevens' death was occasioned by taking cold at the funeral of a parishioner; but those who knew him intimately say that he never was himself after the death of his child.—The tears that flowed then were not the most bitter that have been shed on her grave. When God, in his holy and mysterious Providence, takes a mother from her infant children, the loss is the most irreparable to those most insensible to its magnitude. Theirs is a twofold loss,—bereft of the *remembrance*, as well as of the possession, of a mother's love. She died July 17th, 1790.

TO-DAY AND TO-MORROW.

Don't tell me of to-morrow!
Give me the man who'll say,
That when a good deed's to be done,
Let's do the deed to-day.
We may all command the present
If we ACT and never wait,
But repentance is the phantom
Of the past, that comes too late!

Don't tell me of to-morrow!
There's much to do to-day,
That can never be accomplished
If we throw the hours away;
Every moment has its duty—
Who the future can foretell?
Then why put off till to-morrow
What to-day can do so well?

Don't tell me of to-morrow!
If we look upon the past,
How much that we have left to do
We cannot do at last!
To-day! it is the only time
For all on this frail earth;
It takes an age to form a life,
A moment gives it birth.

ANECDOTES OF FATHER MOODY.

When Mr. Moody was on a journey, I think in the western part of Massachusetts, he called on a brother in the ministry, on Saturday, thinking to spend the Sabbath with him if agreeable. The man appeared very glad to see him, and said, "I should be very glad to have you stop and preach for me to-morrow; but I feel almost ashamed to ask you."

"Why, what is the matter?" asked Mr. Moody. "Why, our people have got into such a habit of going out before meeting is closed, that it seems to be an imposition upon a stranger." "If that is all, *I must* and *will* stop and preach for you," was Mr. Moody's reply. When the Sabbath day came, and Mr. Moody had opened the meeting and named the text, he looked round on the assembly, and said, "My hearers, I am going to speak to two sorts of folks to-day, *saints and sinners*. Sinners, I am going to give your portion first, and I would have you give good attention." When he had preached to them as long as he thought best, he paused and said, "There sinners, I have done with you now; you may take your hats and go out of the meeting-house as soon as you please!" But all tarried and heard him through.

A young clergyman was once visiting him, and on the morning of the Sabbath he asked him if he would not preach. "Oh, no, Father Moody," was the young gentleman's reply, "I am travelling for my health, and wish to be entirely relieved from clerical duties. Besides, you sir are a distinguished father in Israel, and one whom I have long wished to have an opportunity of hearing, and I hope to day for that gratification."

"Well," said the old man as they wended their way to the meeting-house, "you will sit with me in the pulpit?"

It was perfectly immaterial, the young minister replied; he could sit in the pulpit or the pew, as Father Moody preferred. So, when they entered the meeting-house, Father Moody stalked on, turned his companion up the pulpit stairs and went himself into the parsonage pew.

The young man looked rather blink when he found himself alone, and waited a long while for his host to "come to the rescue." But there Father Moody sat before him as straight and stiff as a stake or a statue, and finding there was to be no reprieve for him, he opened the Bible, and went through with the exercises. Perhaps the excitement caused by this strange treatment might have enlivened his brain; at all events, he preached remarkably well. After the conclusion of the services Father Moody arose in his pew, and said to the congregation, "My friends, we have had an excellent discourse this morning from our young brother; but you are all indebted to *me* for it."

A daughter of President Edwards was once at his house, upon a visit. "I shall remember you in my public prayers this morning," said he to her, one Sabbath as they started for the meeting. No, oh, no! Father Moody, I beg you not to do so. I entreat you not to do it." But in his morning service he did pray for the young lady, who was then an inmate of his family, the daughter of one of the most distinguished divines; and while all eyes were directed to the parsonage pew, he continued, "she begged me *not* to mention her in my prayers, but I told her I *would*!"

Col Ingrahame, a wealthy parishioner, had retained his large stock of corn, in time of great scarcity, in hopes of raising the price. Father Moody heard of it and resolved upon a public attack of the transgressor. So he arose in his pulpit one Sabbath and named his text, Prov. xi, 26.—"He that withholdeth corn, the people shall curse him; but blessings shall be upon the head of him that selleth it." Col. Ingrahame could not but know to whom reference was made; but he held up his head and faced his pastor, with a look of stolid indifference. Father Moody went on with some very applicable remarks, but Col. Ingrahame still pretended not to understand the allusion. Father Moody grew very warm, and became still more direct in his remarks upon matters and things. But Col. Ingrahame still held up his head as high and perhaps a little *higher* than ever, and would not put on the coat so aptly prepared for him. Father Moody at length lost all patience.—"Col. Ingrahame!" said he, "Col Ingrahame!—you you *know* that I mean *you; why don't you hang your head*?"—[Moody Family.

REVOLUTIONARY ANECDOTE.

A TRUE STORY.

In a lonely house, that separated Lexington from Woburn, sat two females, each holding an infant in her arms. Mrs. Pelham, the mistress of the mansion, had two little children beside her infant. She had within a few days witnessed the departure of her husband, who had shouldered his gun and gone forth in defence of his country.

The husband of Mrs. Walsingham was in a far distant land, and her only brother on the field of battle. She, with her infant son, had fled from Boston, then in possession of the British, to seek a quiet retreat with her friend in Lexington. It was a dreary night; the roar of the cannon, which had been heard during the day, had ceased, and all was hushed in silence. The clock had struck eleven, and the two women were sitting over a few dying embers, talking of the broils of the town, and the much loved ones far away.

"Hark!" said Mrs. Pelham, "I hear footsteps."

"It is only the rustling of the trees, and we will not be needlessly alarmed," replied the other, turning deadly pale, and pressing her child more closely to her heart, as if afraid it might be wrested from her, and trying to assume a composure which she could not feel. At that moment the latch was lifted, and a gentle rap was heard.

"Who is there?" asked Mrs. Pelham in a trembling voice. "A friend," replied a low voice, speaking through a keyhole, "for heaven's sake let us enter." The door was immediately opened, and two men entered in profound silence, each muffled in a long cloak. "Do not be alarmed, ladies," said one of them in the same low tone of voice, "we are friends to our country, and are pursued by the enemy; we have hid in the woods through the day, and have come to seek your bounty and shelter for the night."

"And those you shall have, with all my heart," said Mrs. Pelham, whose countenance brightened up, when she found that instead of the dreaded enemy, her noble guests were John Hancock and Samuel Adams; "but," she continued, "you would not be safe here a moment. The red coats are prowling around us in every direction, they were here only yesterday, eating up all my pies, bread and cheese, and because they could not find enough at my neighbor's to satisfy their hunger, they must need rip open their beds, and leave their cider running out. Oh, sir, these are dreadful times."

"They are, indeed madam," said Mr. Hancock, listening with painful interest to her sad tale. "But," he continued, turning to his companion, "what shall we do, for it is certain we are not safe here?" They looked at each other but spoke not. "Have you any neighbor," asked Mr. Hancock, "at whose house we might find safety for the night?"

"None except my father's," replied Mrs. Pelham; "and it would be dangerous for you to go the main road, and you would never find your way through the woods, and we have neither man or boy to show you, but what have gone to fight the red coats."

Mrs. Pelham now turned to her friend, and asked, "if she would stay alone and nurse her child, while she went with the gentlemen to show them the way." "I will," she answered, "though it is sad to be alone in such bad times." Mrs. Walsingham put her child into her friend's arms, wrapt her riding hood around her, and taking the arm of Mr. Hancock they went forward. The rains which had fallen for some days, had so swelled the creek that in many places the gentlemen were obliged to carry their guide in their arms. Walking and wading, they reached the farmhouse at three in the morning; and no sooner had they roused the family, than all were in motion, a blazing fire shone forth, and a plentiful repast provided for them. Early in the morning a carriage conveyed Mrs. Walsingham home. As she was about to depart, Mr. Hancock said, "Madam, our first meeting has been in troublesome times. Heaven grant that we may see brighter days. But God only knows when these scenes will end; should we survive the struggle, and you ever need a friend, think of me." They parted and never met again.

Years rolled on, peace was restored, and prosperity came. The two men rose to honorable stations, as virtue and talent should rise.

L. G. P—S.

Ayer's Cherry Pectoral

FOR THE CURE OF

COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA AND CONSUMPTION.

THE uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and Lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of CHERRY PECTORAL may be seen in the following:—

VALENTINE MOTT, M. D.,

Prof. Surgery Med. College, New York, says:—"It gives me pleasure to certify to the value and efficacy of Ayer's CHERRY PECTORAL, which I consider peculiarly adapted to cure diseases of the Throat and Lungs."

THE RT. REV. LORD BISHOP FIELD

Writes to a bridal in his friend, who was then sinking under an affection of the Lungs—"Try the CHERRY PECTORAL, and if any medicine can give you relief, with the blessing of God that will."

CHIEF JUSTICE EUSTIS,

of Louisiana, writes, "That a young daughter of his was cured of several severe attacks of *Croup* by the CHERRY PECTORAL."

ASTHMA AND BRONCHITIS.

The Canadian Journal of Medical Science

states, "That Asthma and Bronchitis so prevalent in this inclement climate, has yielded with surprising rapidity to Ayer's CHERRY PECTORAL, and we cannot too strongly recommend this skilful preparation to the Profession and public generally."

Let the relieved sufferer speak for himself.—

HARTFORD, Jan. 26, 1847.

Dr. J. C. AYER—Dear Sir:—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction.

A slight cold upon the lungs, neglected at first, became so severe that spitting of blood, a violent cough and profuse night sweats followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest, and in short had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your CHERRY PECTORAL, which soon relieved and now has cured me. Yours with respect,

E. A. STEWART.

ALBANY, N. Y., April 17, 1848.

Dr. Ayer, Lowell—Dear Sir:—I have for years been afflicted with Asthma in the worst form; so that I have been obliged to sleep in my chair for a large part of the time, being unable to breathe on my bed. I had tried a great many medicines to no purpose, until my Physician prescribed, as an experiment, your CHERRY PECTORAL.

At first it seemed to make me worse, but in no less than a week I began to experience the most gratifying relief from its use; and now, in four weeks the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy. GEORGE S. FARRANT.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold by the Druggists generally throughout New England. 3mos e22

COLLEGE AND SCHOOL TEXT-BOOKS—Published by D. APPLETON & CO., 200 Broadway, New York.

I. GREEK AND LATIN.—Arnold's First and Second Latin Book and Practical Grammar, 12mo, 75 cts—Arnold's Latin Prose Composition, $1—Arnold's Cornelius Nepos, with Notes, 12mo, $1—Arnold's First Greek Book, 62 cts—Arnold's Greek Prose Composition, 12mo, 75 cts—Arnold's Greek Reading Book, edited by Spencer, 12mo, $1 50—Beza's Latin Testament, 12mo, 62 cts—Livy, with Notes, by Lincola, 12mo, $1—Cæsar's Commentaries; Notes by Spencer, 12mo, $1—Tacitus's Histories, with Notes, by Tyler, 12mo, $1—Tacitus's Germania and Agricola; Notes by Tyler, 12mo, 62 cts.

II. FRENCH.—Collott's Dramatic French Reader, 12mo, $1—De Fivas's Elementary French Reader, 16 mo, 50 cts—De Fivas's Advanced French Reader, $1—Ollendorff's New Method of Learning French, edited by J. L. Jewett, 12mo, $1—Key to do, 75 cts—Rowan's Modern French Reader, 12mo, 75 cts—Surrenne's Pron. French Pronouncing Dictionary, 12mo, $1 50.

III. GERMAN.—Adler's Progressive German Reader, 12mo, $1—Adler's German and English and English and German Dictionary, compiled from the best authorities, 1 vol, large 8vo, $5—Ollendorff's New Method of Learning German, edited by G. J. Adler, 12mo, $1 50—Key to do, 75 cts.

IV. ITALIAN.—Foresti's Italian Reader, 12mo, $1—Ollendorff's New Method of Learning Italian, edited by F. Foresti, 12mo, $1 50—Key to do 75 cts.

V. SPANISH.—Ollendorff's New Method of Learning Spanish, by M. Velazquez and T. Simonne, 12mo, $1 50—Key to do 75 cts—Velazquez's New Spanish Reader, with Lexicon, 12mo, $1 25—Velazquez's Spanish Phrase Book, 18mo, 38 cts.

VI. HEBREW.—Gesenius's Hebrew Grammar, edited by Rodiger; translated from the best German edition, by Conant, 8vo, $2.

VII. ENGLISH.—Arnold's Lectures on Modern History, 12mo, $1 25—Bojeson and Arnold's Manual of Greek and Roman Antiquities, 12mo, $1—Chase's Treatise on Algebra, 12mo, $1—Crosby's 1st Lessons in Geometry, 38 cts—Iaegar's Class Book of Zoology, 12mo, 75 cts—Graham's English Synonyms, edited by Guizot's History of Civilization; Notes by Professor Spencer Reader, 12mo, $1—How's Shakspeream Reader, 12mo, $1—Keightley's Mythology of Greece and Rome, 18mo, 42 cts—Magnall's Historical Questions, with American Additions, 12mo, $1—Markham's School History of England, edited by Eliza Robbins, author of "Popular Lessons," 12mo, 75 cts—Mandeville's Elements of Reading and Oratory, 3, 4, 5—Putz and Arnold's Manual of Ancient Geography and History, 12mo, $1—Reid's Dictionary of the English Language, with Derivations, &c., 12mo, $1—Taylor's Manual of Modern and Ancient History, edited by Prof. Henry, 8vo, Cloth or Sheep, $2 25—Taylor's Ancient History, separate, $1 50—Taylor's Modern do, $1 25—Wright's Primary Lessons, or Child's First Book.

NEARLY READY.—Boise's Exercises in Greek Composition, 12mo—Thatcher's Cicero de Officiis, 12mo—Lincoln's Horace, 12mo—Ollendorff's Elementary French Grammar, by G. W. Greene. ag25.

WORCESTER'S DICTIONARY.

THE MOST COMPREHENSIVE AND ONLY ACCURATE DICTIONARY OF THE ENGLISH LANGUAGE, contains upwards of ONE HUNDRED THOUSAND WORDS, of which the Pronunciation is clearly given. The quantity, as well as the accent, being marked. It embraces, also, numerous Technical and Scientific Terms, Phrases from Foreign Languages, current in English Literature, etc., etc. It is FREE FROM ALL INNOVATIONS IN ORTHOGRAPHY, and presents the Language as it is used by nine tenths of the Educated Classes of England and America. This Dictionary is used and specially recommended by the Presidents and Professors of nearly *every College in the Northern States*, and by other eminent scholars, among whom may be mentioned—

Jared Sparks, LL. D., Hon. John McLean, LL.D., Hon. Levi Woodbury, LL. D., Hon. T. Frelinghuysen, LL. D., Hon. David L. Swain, LL. D., Dr. Robley Dunglison, Alonzo Potter, D. D., LL. D., Moses Stuart, D. D., Edward Hitchcock, D. D., LL.D., Mark Hopkins, D. D., Henry W. Longfellow, A. M., Benjamin Hale, D. D., Hector Humphrey, D. D., Eliphalet Nott, D. D., LL. D.

"I shall certainly regard it hereafter as my best authority." [James Kent.

"It will introduce the name of its author to every Library in our country, and place it by the side of the distinguished Lexicographers who have preceded him." [Judge McLean.

City of Boston, in School Committee, March 28 1848.

"Ordered, "That a copy of Worcester's large Dictionary be furnished to each department of the schools, to be kept as a book of reference." Attest,

S. F. McCLEARY, Secretary.

PICKERING'S GREEK LEXICON—1468 pp—Price $3 75.

This Lexicon having been re-written, and greatly enlarged and improved by the addition of nearly 50 per cents to its contents as originally published, is in its present form one of the most complete and accurate vocabularies of the Greek Language, and is pronounced by competent teachers and professors, better adapted to the use of Colleges and Schools in the United States than any other Greek Lexicon. Among its excellencies are the following:—

1. Clear and methodical arrangement.
2. Elaborate elucidation of the meaning and use of obscure words and phrases, the anomolous particles, etc.
3. Exact and pertinent definitions, the law terms of the Attic orators being given in terms found in Kent and Blackstone.
4. The insertion of the oblique and dialectical forms of anomolous nouns, verbs, etc.
5. Comprehensiveness; it being confined to no particular class of Greek authors, but covers the whole field of Greek literature.
6. Beauty of mechanical execution and cheapness.

"This Lexicon is in every respect an excellent one." [Prof. Felton, Camb.

"The best extant for Colleges and Schools." [Prof. Robinson, N. Y.

"Decidedly the best School Dictionary we have yet seen." Literary World.

POPULAR MUSIC BOOKS.

CARMINA SACRA, or BOSTON COLLECTION OF CHURCH MUSIC. By L. Mason; greatly admired for the beauty, chasteness, and stirring character of its music.

THE BOSTON ACADEMY'S COLLECTION. Edited by L. Mason. This standard work is so well known and used as to preclude the necessity of any recommendation.

THE PSALTERY. By L. Mason and G. J. WEBB. One of the most complete works of the kind ever published. It has received the sanction of the Boston Handel and Hayda Society, and the Boston Academy of Music. In style there is a great diversity it being suited to every variety of subject and occasion, and is specially adapted to congregational use. The Psaltery will make a valuable addition to the Boston Academy's Collection and Carmina Sacra, and ought to be in every choir.

THE NATIONAL LYRE. A new collection of psalm and hymn tunes comprising the best ancient and modern compositions of established merit, with a choice selection of chants, &c., designed for the use of choirs, congregations, singing schools and societies throughout the United States. By S. Parkman Tuckerman, Silas A. Bancroft, and H. K. Oliver.

NEW CHORUS BOOK, SPECIALLY ADAPTED TO THE USE OF CHOIRS.

THE CHOIR CHORUS BOOK. By A. N. Johnson, Professor in the Boston Academy of Music. A collection of choruses, from the works of Handel, Haydn, Mozart, Mendelssohn, and other distinguished composers. This work contains a larger collection of choruses than has been before published, arranged in a form for the use and improvement of choirs; and it is believed that, besides the additional interest which its use imparts to choir meetings, the study of the pure compositions it contains, will greatly improve the taste and facilitate the power of execution. Although published in the summer, several editions *have been already sold*. Price $7 50 per dozen.

SCHOOL MUSIC BOOKS.

THE PRIMARY SCHOOL SONG BOOK, in two parts. By L. Mason and G. J. Webb, Professor in the Boston Academy of Music. It is supposed that any mother, or primary school teacher, who can herself sing, although she may know so little of musical characters as not to be able to read music herself, may by the help of this book, be enabled to teach her pupils with good success, and thus prepare the way for a more thorough and extensive course in higher schools.

THE SONG BOOK OF THE SCHOOL ROOM. Consisting of a great variety of songs, hymns, and scriptural selections, with appropriate music, arranged to be sung in one, two, or three parts; containing, also, the elementary principles of vocal music, prepared with reference to the inductive or Pestalozzian method of teaching, designed as a complete musical manual for common or grammar schools. By Lowell Mason and George James Webb. This work has been prepared with reference to the wants of common schools and academies, and is designed to follow the above work.

LETTERS OF MRS. ADAMS

WIFE OF JOHN ADAMS,

With an Introductory Memoir, her grandson, CHARLES FRANCIS ADAMS. Fourth Edition, revised and enlarged, with an Appendix, containing the Letters addressed by JOHN QUINCY ADAMS to his Son, on the Study of the Bible.

Published by WILKINS, CARTER & CO., No. 16 Water Street, and for sale by Booksellers generally. march17

ORCHARD HILL SCHOOL.

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr. and Mrs. Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

Music, Drawing, Dancing, &c., by the best Teachers in Boston.

The Second Quarter commences Monday Sept. 10th.

REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.

Jan. 29, 1849. os1y

MOREY'S

COLD SALT WATER BATHS,

FOR LADIES AND GENTLEMEN,

WESTERN AVENUE, (MILL DAM,) REAR OF THE *New Brick Block.*

THIS celebrated Establishment having undergone thorough repairs, is opened for the season. The *Cold Shower* and *Swimming BATH*, has been removed some two or three hundred feet further into deeper water, which at all times is pure and abundant. The Ladies' Baths are entirely removed from those of the Gentlemen, and are provided with Female Attendants. *Invalids* and *Children* will receive particular attention.

TERMS.—SEASON TICKETS.—$4,00, or 12 Tickets for $1, single ones, 10 cents each.

Swimming taught by a competent professor.

Additional rooms have been added, with Fleeting Shower Baths, put up in the most approved style. Also, new Dressing Room which will at all times be found perfectly dry and convenient.

The proprietor would call attention to the fact, that though his establishment has been very much improved the prices have been somewhat reduced.

The Ladies and Gentlemen of Boston are respectfully invited to call.

Open from sunrise to 10 o'clock, P. M.

july7 tf TRUMAN MOREY.

THE Autumn term of the State Normal School, at West Newton, will open on the 2d Wednesday in September. Candidates for admission are requested to present themselves for examination, at 8 o'clock, A. M. A certificate of good moral character, a declaration, of intention to become a school teacher, and a satisfactory examination on the branches of study generally taught in our common schools will be requisite in order to admission BARNAS SEARS.

s1 Sec. of the Board of Education.

NEW HYMN BOOK.

CHRISTIAN HYMNS;

FOR PUBLIC AND PRIVATE WORSHIP.

NINETEENTH EDITION.

THE Subscribers would ask the particular attention of Clergymen, and of Churches and Societies generally, to this new and highly approved Collection of Hymns for Public Worship, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use, better adapted for singing, and containing a greater variety of metres. They have sought to make the book about the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

Although this book has been published less than four years, it is now used in *fifty* of our Societies, and this fact is considered sufficient to show the estimation in which it is held, and the manner in which it has stood the test of comparison with other Collections.

The following are some of the peculiar merits of the Christian Hymns:—the number of hymns is very large; the variety of subjects and metres is very great; the hymns are better adapted for singing; the plan of arrangment is improved; and the price is very low.

The following is a list of places where the Christian Hymns is in use.

MAINE.

Belfast; Thomaston; Bath.

NEW HAMPSHIRE.

Dublin; Keene; Peterboro'; Wilton; Concord Manchester; Fitzwilliam.

VERMONT.

Pomfret; Windsor.

MASSACHUSETTS.

Hollis Street Society; Twelfth Society; New North; Broadway Society, Boston; Lee Street Society, Divinity School, Cambridge; East Cambridge; Hingham; East Medway; Barnstable; Taunton; Hopkinton; Bridgewater; East Bridgewater; West Bridgewater; Harvard; Roxbury; Concord; Stow; Worcester; Upton; Fitchburg; West Newton; Lawrence Dedham; Gloucester; Northboro'; Woburn; Winchendon; Dorchester; New Bedford; Ware.

NEW YORK; Troy.

WISCONSIN; Milwaukie.

LOUISIANA; New Orleans.

☞ Copies furnished for examination.

CROSBY & NICHOLS, Publishers,

f24 1isostl 111 Washington st, Boston

WATERMAN'S PATENT VENTILATED REFRIGERATOR.

MY Patent Refrigerator is introduced to the public in full confidence that all the serious objections to the old ones are overcome, so far as they can be, without violating the laws that govern caloric. The principal improvements are the ventilator, double covers and valve. There are several minor improvements, which, when seen, will be readily appreciated. They are made in the most thorough manner, and lined with zinc of sufficient thickness to insure their duration.

WATERMAN'S PATENT HAND SHOWER BATH, AND IMPROVED BATHING PAN.

The Bathing Pan started on its mission of health and cleanliness from my establishment, fifteen years ago, since which, it has, by its own merits, worked its way to all parts of the civilized World, and thousands upon thousands have been sold, to those, who but for this invention, would have had no means of Bathing, owing to the expense and trouble attending the old bath tub and shower bath. My patent hand Shower Bath was invented and introduced as an adjunct to the Bathing Pan, thus allowing one to enjoy the luxury of a shower bath in the summer months, without being encumbered with the closet bath, the remaining nine months of the year, and has become a general favorite on that account.

WATERMAN'S PATENT LAMP TEA KETTLE.

Every year since the introduction of the Cooking Range, at the approach of Summer, I have had many, and urgent calls for an article to boil water in, without making a fire in the range. The above is the result of my endeavors to answer the call, and is to my entire satisfaction. It will be found both useful and economical in hot weather, to all who cook by Range, and at all seasons, to families that board either at Hotels or elsewaere. To Ladies keeping house in a snug way, and performing their domestic duties from *choice*, it is invaluable, and will answer for the Bachelor in his dreary lodging-room.

WATERMAN'S PATENT BROILER.

This article was invented for the special benefit of those who cook by Range, but experience has proved it to be equally beneficial when used on cooking stoves or before the wood fire. It combines economy with convenience, and gives entire satisfaction to all who have given it a thorough trial, as it saves all the fat and juices of the meat, and prevents the unpleasant odor always attending the process of broiling by the old method.

N. B. Turn the steak frequently while broiling, and it will be the sooner and better cooked.

WATERMAN'S HOUSE LANTERN.

That safety and convenience should prompt every house-keeper to have a lantern is an indisputable fact. The objections to those now in